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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, DECEMBER 7, 1901.

1489 Market St.
Between 10 & 11th Sts.

No. 49.

UNITY.

I a part of the perfect Whole!
Oh, the grandeur of the thought!
Waken, soul, to know the import
Of what thy God in thee has wrought.
One great thought all else exceeding
Finds expression here as love,
Like a golden cord extending
From Earth below to Heaven above,
Binds my soul to the great God-Soul,
Gives my work a stamp immortal,
Opens all the endless vista,
As I stand within the portal
And because His work is perfect,
Promise gives that mine shall be,
When from self I lose the thralldom,
And the God within set free.

FLORENCE SHAW KELLOGG.

BORDERLAND.

Austrian Wonder Doctors.

The Provincial diet of Upper Austria has resolved to grant three peasants residing at the remote village of Landhaag—Francis, Karl and Wenzel Stadlbauer—the right of undertaking the duties of doctors. These three brothers cannot read or write, but they enjoy the reputation of being wonder-doctors, and of having performed some miraculous cures in cases of broken legs and arms. The country folk believe that the family Stadlbauer is endowed with the power of healing wounds.

The resolution to this effect was carried by 23 votes to 13, and several deputies affirmed their belief in the miraculous powers of the three peasants. The doctors of Upper Austria now threaten to strike if the permission granted to the three peasants be not withdrawn.—*London Daily Mail.*

Robbery Seen During Sleep.

A lady spending the Summer in the country, some 20 miles from her city residence, dreamed that the latter was robbed, she herself being a witness of the robbery. In her dream she saw two men, one of whom limped, in the act of rummaging some trunks in the hall. A candle stuck by means of its own wax on the newel post illuminated the scene with a dim light.

After finishing their work with the trunks, the men went up stairs to a closet, from which they removed curtains and hangers stored for the Summer months. The dreamer observed that they overlooked her most valuable curtains, which had been placed well back on the shelves.

Suddenly she seemed to be transported to her birthplace at

Auburn, N. Y., where she especially noted the bronze figure of an Indian, which surmounts the prison edifice.

At breakfast the next morning she related her vivid dream to those present, five of whom vouch for the fact. Subsequently it was found that the city house had been entered and robbed. On the newel post were the marks of the candle. The curtains had all been taken but the best set, which were found where the dreamer had seen them.

Suspicion was directed to a painter who had been at work on the house, who was lame and who disappeared after the robbery. Investigation of this man's character showed that he had served a term in the Auburn penitentiary.—*Health Culture.*

Seers in South Africa.

A de L. Kirkpatrick, Captain 5th R.D.F., writing from Fourteen Streams, South Africa, in the *Irish Times*, Oct. 5, 1901, says:

"With much diplomacy and trouble I secured the services of a Kaffir seer some time ago, having a strong desire to 'peer into the future.' He arrived at my tent accompanied by two interpreters, one Kaffir, the other Dutch and English. He only spoke Kaffir. His stock-in-trade consisted of many small bones, some tied around with wire, others plain, and yet others flat and painted like dominoes. We all sat down on the veldt, and I, taking all these curios in my two hands, shook them, and threw them on the sand, telling him what I thought of. Now, this man, in the course of half an hour, told in his own language exactly what a celebrated palmist in London told me in February, 1900. Afterwards, looking at the sun, he said: 'It is noon, the oxen are weary; they can tell no more,' and he departed.

"I have heard wonderful stories of these native seers. Farmers consult them when they lose their cattle as to where to find them, and the predictions are always true.

A friend of mine, living here, told me he lost a horse, and consulted three native seers in different places 'throwing the bones.' Now, each one told him the same thing—'He should see his horse again, but could not get it for himself.' Seven months later he recognized his horse in a town a hundred miles away and claimed it. It had been bought honestly by its present owner. My friend, who bred the horse, gave its age, but a veterinary surgeon that was called in decided that it was two years younger than that, and Mr. B. did not get his horse, so was the prophecy carried out—'He saw the horse, but could not get it.' For myself, I think the native seers' transactions are perfectly bona fide. 'The bones thrown out of your hands fall on the ground at various angles, each one with its own significance. To any scoffers I only say, how was it that a London and a Kaffir 'soothsayer' told me exactly the same thing? Neither of them had ever known me before, and I asked them both the same questions, getting the same answers in different languages."

A Black Man's Head.

There is a castle in Gloucestershire where a strange thing happened some years ago, and in broad daylight, too, which makes it the more interesting. Two ladies were sitting in the morning room after breakfast, and on each side of the window facing each other. They were engaged on their embroidery, and not talking or thinking of spirits.

All at once the lady of the house saw a strange sight, which startled her beyond measure. Being possessed of great self control, she restrained herself, and glanced at her companion. This lady was as pale as death, and evidently greatly alarmed. "What is the matter?" asked the hostess. "What! Did you not see the head and shoulders of that black man come up through the floor?" came the reply. This was exactly what the hostess had seen. Subsequent investigation revealed the existence of a walled-up cellar below, in which was a skeleton evincing all the peculiarities of the negro type.—*Each.*

Concentrate when you Eat.
—We should think why we eat and drink, viz: to supply material to rebuild the body. Hold this thought as you eat: 'From the Elements, through the Mineral, by the power of Love, I partake of this food.'—*J. F. M.*

—Spiritualism is all-embracing.



Falls of the Rhine, Schaffhausen, Switzerland.

How the Ranks are Recruited

HUDSON TUTTLE.

There are those who have no fixed belief. By organization skeptical, they find it impossible to accept the creeds of the churches, and though longing for evidence of a future life, they find nothing satisfying. These find in Spiritualism an answer to their desires. It is what they have searched and waited for.

There is another class—they are members of the church—a large class. They have lost friends near and dear, and religion is so vague in its mention of the other world, or perhaps their fear of the tortures of hell, they shrink with horror from the injustice of a scheme of creation and salvation planned by cruelty and reigned over by tyranny. When any one of this class overcomes prejudice sufficiently to listen to the messages, they with more or less reservation join the ranks of the new Cause, and although they suffer from the breaking of the old faith, the drifting away from landmarks made dear by sacred memories, on the whole they rejoice at their emancipation, and delight in the knowledge that they stand on the firm ground. Never do such return to the old fold! They could no more do so than the butterfly to the estate of the caterpillar. No binding dogmas to fetter the soul, but the joy of thinking for themselves, and that the next life is not an arbitrary one according to the will of an autocrat, but a natural life like the present one, only on a higher plane.

The majority of those who are most earnest Spiritualists, are those who have near friends on the other side. They desire to know of their estate, to hear from them if they exist. It may be stated as true that having such friends in spirit-life is a most important element in obtaining satisfactory communications. Such friends as earnestly wish to communicate as those on this side desire them to do so, and await anxiously for the necessary conditions for these means to be supplied. And it may be further stated that those who have more recently entered the higher life find it easier to communicate, than do those who have been there so long that their ties to earth are broken and they are engaged in things that call them away.

Berlin Heights, O.

Prayer and Invocation.

MRS. C. K. SMITH.

If "prayer is the soul's sincere desire, uttered or unexpressed," is there a person of mature age and sound mind living who does not pray? He surely cannot avoid praying. No one is without desires. Whether he shall give expression to these desires and aspirations, or when it may be desirable to do so, is another question. Many an invocation called prayer is not the soul's sincere desire. But this should be no objection to the real thing.

Did ever a man stand upon a platform to deliver an off-hand lecture without the desire for appropriate words to express his message in a convincing manner? Or if he had a written document before him, did he not desire that his hearers should concentrate their minds upon the subject under discussion, that they might be

divested of long-cherished errors and embrace the truth as the speaker was presenting it?

A man would not be a man who could help having similar desires. Even an assassin goes forth praying or desiring to kill his victim.

Aspirations and desires can no more be suppressed than thoughts. The Bible says: "Pray without ceasing." Of course, this does not mean that one should be all the time voicing his aspirations, be they good or bad.

Protestants refused to kneel in prayer because the Roman Catholics did so. It was considered to be Popery to kneel, and to follow their example would be impious and hypocritical. Why not as consistently refuse to eat bread and butter because wicked unbelievers eat bread and butter? What is it but superstition to be afraid to investigate or follow a theory simply because some people mostly in error embrace the same? Truth is never tarnished, let who will handle it. Nor can we always judge correctly of a cause by our liking or disliking persons propagating it.

It is the coward who is afraid to be called a coward. The brave man will do what he thinks is right and risk being called a coward by superficial observers. Duels are mostly fought by cowards. It is always cowardly to be afraid, to do what the doer seemeth best. No two persons have had the same experiences. What seems commendable to one may look differently to another. Why have stern rules about matters of small importance? Trust all to exercise their own judgment and follow their inspirations. Those who are benefited by audible prayer, let them pray. Some of the best speakers have formerly been praying preachers. When such are speaking to a congregation composed largely of church-goers, if not church members, what an incentive to favorable listening would be the accustomed preparatory prayer. What harm could it do any listener? The object of discourse is not wholly for believers, but to convince and comfort the unbeliever. As Paul puts it: "All things to all men that he might save some!"

San Diego, Calif.

The Coming Crisis.

J. P. COOKE.

What is the present outlook for Spiritualism? Is it to organize and become one sect among many? Will it have the seance room as a specialty?

There has come a time, in the belief of many earnest men and women in this movement, when they must organize or perish! Unite into a denomination.

More important questions confront them. Must they herein relinquish the hope of an indefinite and expansive future, a broad general work of enlightening and liberalizing? In organizing must they close up the ranks and see what can be accomplished as a sect? Must they make statements which will contract their horizon or narrow any influence for good which they may have?

Can the movement still hold freely on its way and work out its thought, think itself clear, define its philosophy, demonstrate its positions more fully and more capably?

For fifty years it has been a

purely independent movement: connected with no sect, associated with no denomination, simply conditioned on the fidelity to the principles of free speech and free thought on all questions of reform or religion.

The movement through the *Banner of Light* was largely introduced and grounded by such minds as Theo. Parker, W. E. Channing, Thos. Starr King, John Pierpont, A. J. Davis and such men, on the grounds of a rational supersensuous or transcendental philosophy.

These men, and most of the workers on both sides, stood in sympathy with R. W. Emerson, Sam'l Johnson, O. B. Frothingham, and many others who were grounded in individualism, freedom and fellowship in spirit, faith in reason, intuition, and the truths of the spirit.

Individualism is hardly consistent with anything but itself, for the holder of this philosophy believes that light comes to the individual mind, truth to the individual heart, rectitude to the individual conscience, and that it is through simplicity and sincerity and a whole-hearted devotion of life that each single soul arrives at the glory of his own development; the divine light latent in his own spirit; the love and truth possible to his own heart, his spirit a conscious speck or vibrating point in the all-permeating spirit of the universe.

This position, as it seems to me, is the logical outcome of the harmonious philosophy and of such faith as Spiritualism has developed. It is certainly defensible at the court of reason.

This faith is very nearly associated with the Quaker doctrine of the inner life. The Quaker doctrine rests on a basis of theological orthodoxy, while this rests on a basis of philosophical research. But its essential faith is most certainly faith in the individual soul, faith in reason, faith in the inspiration of the private heart. Institutions are disparaged, "systems" set aside, special dogmas discarded. Dogmatism is the subject of earnest protest. This is a noble position—the noblest that can be held. The doors of the soul are thrown open to the light of the living God, who enters "without bell, book or candle."

So long as this position can be held simply, sincerely and reasonably, with due loftiness of purpose, with humility and modesty and consecration, it is safe. It is a good principle. Nothing but nobleness proceeds from it.

But the time comes when this noble position is held by fewer and fewer persons, when individualism becomes rough and rude and contumacious—when mere vagaries and whims and notions calling themselves inspired and a coarse kind of mere self-assertion takes possession of the holy place, they utter their diatribes in the name of prophecy. This sort of individualism becomes questionable. A destructive process begins, a moral gangrene. Then all institutions are apt to be assailed in an intemperate spirit. The best that men have tried to do is pulled down in ruins.

If the era of individualism is really coming to a close and the time is coming when dependence will be placed not upon the speaker or the teachings of this man or woman, or that, but when many will come together and consult for mutual advantage may the angels of wisdom and truth hover near

them and find such instruments as they can pour their knowledge through. May they really and truly quicken all their hearts and minds.

As we stand upon the brink of the flood of years and look backward to the workers in the cause, may our memories be pure, noble sweet and harmonious: the memory of hours of peaceful meditation, of lofty and strenuous thought, hours of release from the care and trouble of the world, hours sometimes of answer to life's painful questions, hours of silence from passion and unrest and tribulation: hours of peace and hope and solace amid the world's struggle and defeat. And if it be resolved that "Resolutions" are in order, then be it resolved that: "We believe that an educational revelation from God to the world is ceaseless, and that both conscience and tradition are the vehicles of truth to humanity. When these two harmonize we think that we are brought as near truth as we can come. To limit revelation to one period of time, to one people of the earth, and to put truth exclusively in one book, we regard as essential atheism. We believe that truth is still coming to us from God."

"We believe in the three articles of the old revolution, liberty, fraternity and equality; freedom, not to do what one wishes, but what one ought; fraternity of sympathy; and of equality, not of condition only, but of opportunity."

"We believe that in all the disputes that disturb society, the prime necessity above everything else is frank justice. No class must be helped by the loss of another class. It is not wealth, but men, that is the real question between capital and labor."

"We believe that no wealth is honest which is acquired by taking advantage of another's ignorance or weakness. The sin of usury is not extinct as long as money is the master, not the servant, of labor. The cost of living should control price of labor, not the price of labor control the cost of living."

"We believe that it is the duty of a Christian city to provide pure air, water and food for its people, and to support their spiritual lives with admiration, hope and courage. To this end there must be parks, baths, and a Sunday opening law for the museums and libraries to go with a Sunday closing law for the saloons."

"We believe that the glory of a nation is not supremacy but service, and that not conquest but betterment should direct the politics of the Christian power."

Spiritualism.

Much has been said and written of late both in America, in England and in other centers of the modern spiritual movement with reference to the decadence of Spiritualism as a cult. The question as to whether it is a fact that interest in the philosophy and phenomena is dying out, can only be answered by those whose knowledge and understanding of the facts of Spiritualism in both its past and present aspects enable them to speak with authority. The place where, the time when and the conditions under which the observer obtained his knowledge are all important. Spiritualism and Freemasonry stand in a somewhat similar position to each other in that they both are found to exist and flourish in places and persons quite unsuspected by the world at large.

If misrepresentation and persecution (often of the worst possible kind) could kill the modern spiritual movement, then its funeral obsequies would have been held any time during the past 50 years, but, so virile is it that the ending of the movement so much desired by its opponents and bitter enemies has not come to pass. It is apparent to the careful observer and deep thinker that such decadence as exists is traceable to causes within its ranks, and by no means to external conditions.

The *Harbinger of Light* for the months of July and August in the leading article touches the spot when it states that credulity in mediumship and mercenary motives lie at the root of the trouble, sapping its vital strength and undermining its external expression. In no city is this more true than in Sydney. In no center has Spiritualism been dragged through the mire more than here. The public presentation of what are mis-called spiritual communications has reached a depth of degradation further than which it cannot go. A public seance in Sydney is (with a few honorable exceptions) either a screaming farce or an impudent fraud, and bears no more relationship to true Spiritualism than does a Siberian Winter to an Australian Summer.

To say that Spiritualism is to rise or fall upon the evidence provided by these farcical exhibitions by incompetent (often bogus) mediums, is to set at naught the mass of evidence and proofs that bear witness to the fact of spirit return to those still in the flesh, and, further of the continuity of life in its external progression from the lower to the higher, from the simple to the complex, and from the finite to the infinite, while still retaining the individual consciousness.

The needs of Spiritualists are, more unity of purpose and of action and a rigorous determination to discourage in every possible way the immature, and therefore unsatisfactory, public exposition of both the Phenomena and Philosophy of so grand and infinite a teaching as that revealed to the world in ancient and modern Spiritualism. "Time cannot change, nor custom stale, its infinite variety."—*Psychic Journal*.

Circulation is Law.

MISS C. DE LA BAERE.

Circulation of what? Of all we have and of all we know. People are cramming themselves "under the bushel," with their possessions and knowledges, until they are fairly choking, while they keep crying out, like the gluttonous boy to his mother: "Give me too much pie and I will not have enough."

Give and receive is law, but we should not always expect an immediate return. The river which conveys the water out does not, at the same time, bring it in; in the end, however, all the waters run to the ocean and all blessings rejoin their origin.

Neither should we lament if we have little or no money to give, for there are a thousand ways of "bearing one another's burdens." The value of a gift depends on the giver's motive and not on its material character. Man's nature is threefold, and he should exercise charity on the three planes, for thus he has received. We are our brother's keepers; every hour of the day the many are toiling for us in action,

thought or prayer. "All served, all serving, nothing stands alone." Whatever we know or have is the result of our brother's former effort. The recognition of this truism would greatly help us in understanding and progression; it would also cause us to be less delicate as to whether our good-will is appreciated or not.

With God nothing is lost; the Law does not forget; we are now reaping what we were formerly sowing—the fruit of neglected opportunities. To change the current, let us now make our will absolute good and trust in a good harvest for the future.

Are Nature's Powers Man's?

ARTHUR F. MILTON.

Do we reason absolutely?

To answer this question, we must first understand what absolute reasoning is.

The best example we have in everyday life is in the computation of figures. It is an absolute truth that two and two make four. Such is therefore an instance of absolute reasoning. There is neither mystification, speculation nor individual opinion to be considered in the matter.

In like manner we may reason scientifically, but we cannot always make sure of the absolute, as there is more or less theory connected with certain branches of science.

Some of the theories may be absolute truths, but not so recorded. They may also find intuitive conviction in their progenitors, but that does not touch those not so inclined, nor those not gifted with sufficient intuitive sense to overcome adopted or preconceived notions, ideas or opinions.

Now, philosophic reasoning is subject to still more diversion from the absolute, yet we may reason as truthfully in this as in either of the two aforementioned. It is only a matter of how we are conditioned to receive or understand truth.

Some souls will deny the absolute *in toto* and accept a most illogical theory instead. We may say they are "built that way," and there is no help for it. Such, of course, are farthest away from the condition of absolute reasoning, and need personal experience rather than a systematized schooling for their redemption from this unfortunate state of mind or soul. Practical failures convince without argument. Idiotic skepticism and credulity in happy union are not without individualization in mortal life. Anything but reason will control them. They do not recognize it as a legitimate quantity. It is folly to entertain them. They must be awakened to their blunders by their own kind, who do not hesitate to express or amuse themselves at each other's mistakes. Common sense is a prerequisite to absolute reasoning.

But what is common sense? That which deliberates, deals in facts only and presents its intuitive knowledge practically, logically and in harmony with generally-accepted truths. Theory or dogmatism enforced is unreason. There is no love in the motive. Reason is lacking comparative to this desideratum. The soul is not master. Materiality still dominates the impulse.

While matter is never dissociated from spirit, yet it may be put under as perfect control by man as it is by universal spirit, or soul. Man is but the microcosm of uni-

versal life, and the matter in his constitution is differentially no greater than that of life, as a whole, considered. Comparatively, he is therefore as great or as capable as his origin. Absoluteness in degree is thus not beyond human attainment. Simplified, it means perfect control over his animal or material nature—his passions, whether they be sensual or emotional, and in which state perfect or absolute reasoning obtains.

Perfect understanding accompanies the aforementioned, and neither skepticism nor credulity find admittance. The soul either knows a proposition to be true or that it is not true. It needs no argument for conviction from either side of the question. Matter does not intervene to obscure the soul's vision—that is, its vibratory effect is lost in the superior control of mind over matter, as it were, or the inner over the outer expression of its constituency.

To reason absolutely is simply to know what is and what is not true by the manner in which an assertion, a theory or an opinion touches the interior harp-string, and to deliver judgment accordingly.

The Outlook.

From one point of view the world has never seemed to be in a worse state of anarchy, disorder and chaos than it is to-day; floods, fires, disasters, horrible cruelties, etc., follow closely upon each other. But from another point of view there has never been such progress and advancement in all lines of thought and endeavor. There are mighty intelligent forces at work for humanity's growth in love and wisdom. Sex ethics, sex equality, Vegetarianism, kindness to animals, co-operation, etc., are leaping forward with giant bounds in this world-wide progressive march.

The tares and the wheat are both ripening, because it is the Harvest of the Ages. The ignorant and sense-bound are reaping the tares, and the intelligent and aspiring are reaping the wheat.

As in Nature, so in man—the lessons of wisdom external to him are but reflections of those that manifest in his own being.

The Reaper is here, and the Sickles is harvesting the crop of the ages.—*Lucy A. Mallory*.

Our Dictionary.

At the present time I find myself in a quandary regarding the use of words or the proper significance of those which the Spiritualists find they must use in speaking of our belief. It may be true, also, of the orthodox belief, but as I am interested alone in my own at this time, we will not trouble ourselves. Are there others among us who find themselves without a text-book to which they can refer as a standard authority, which all agree to accept as a chosen standard among us?

For instance, take our word Soul, Spirit. Webster does not give much enlightenment, since he defines Soul as Spirit, and Spirit as Soul. If the two are one, why use separate expressions? If they are not one and the same thing, why not have a different definition for each?

Some say the soul is the dynamo of the body, the principal active part, with the spirit, or spiritual body, as its covering or protection. Others state directly the opposite use of terms; also in the use of

substance. Substance is defined as immaterial—"The substance of the rock," "The substance of a book." "The spiritual body is real, yet it is substance. Then substance is real, yet immaterial. The spirit body is refined material, or spirit matter.

Question. What is our definition for substance? If we do not agree upon these terms, how can we give our views to those who seek to know?

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, DECEMBER 7, 1901

It is Proposed to publish the inspired lectures of Mrs. Cora L. V. Richmond in pamphlet form once a month. The work is to be undertaken by the "Church of the Soul," Chicago, Ill., of which she is the pastor. The price will be \$1.00 a year, and subscriptions should be sent to Waldo Dennis, 11 St. James Place, Chicago, Ill.

In Paris, France, there has just been formed an International Co-operative Union for Spiritualistic Information which will collect facts, data and general information concerning the cause of Spiritualism, its lecturers, mediums and propaganda work. This is a good idea, and we hope to hear more of its workings in the near future.

Fred Bell, the notorious but brilliant talker who is well known in San Francisco and vicinity, is now located in St. Louis, Mo., where he is holding meetings and professing to be a Spiritualist again. His many episodes here should warn people everywhere against placing any confidence in him or his work.

Mr. W. J. Colville, who is expected to arrive in San Francisco on Monday, Dec. 16, gave his farewell discourses in Brisbane, Queensland, Australia, on Oct. 6 and 7. His many friends among the Spiritualists, Theosophists and Metaphysicians crowded the hall and gave him a hearty good bye, desiring greatly to have him fix an early date for his return.

He will spend three weeks in San Francisco and vicinity and give lectures and hold classes during that time. His farewell discourses will be given on Jan. 5, 1902. Then crosses the continent and Atlantic Ocean to fill engagements in England.

Congress and Publishers.

The Congress of the United States convenes this month in regular session and will be appealed to by the publishers of the whole country to settle a matter of vital importance to them, relative to their rights under the law to use premiums with their publications.

Congress will also be appealed to in the case of the arbitrary rulings of the Postal Department.

In the *Arena* for December is an exhaustive review of the whole question by Mr. C. H. Howard, president of National Publisher's Bureau, from which we copy the following paragraphs:

On two points the publishers of newspapers and periodicals have a difference with the Post-office Department at Washington which they deem of sufficient importance to discuss before the great parliament of the American people. One related to the use of executive power. It has been a source of irritation for many years. As one newspaper put it as long ago as 1892: "Any third or fourth class postmaster or employe of his office may decide what is objectional matter in a newspaper and withhold the entire edition until an appeal to the Department at Washington has been heard and answered. This requires time, and though that decision may be in the publisher's favor, he has, meanwhile, suffered great loss by the detention of his newspaper editions in the home post-office, and there is no recourse for damages."

This sort of "hold-up" process is of frequent occurrence. It is the method just now resorted to in order to enforce the recent new and arbitrary rulings of the department which it is the purpose of this article to discuss. The publishers would like to submit to the public and at the proper time to the Congress of the United States, whether this method and habit of the Post-office Department is not an unnecessary infringement of personal rights and of unwarrantable assumption of executive power. It often works positive hardship even when the initiative ruling is reversed. But the representations of the subordinate postmaster, or even clerk, are usually sustained, and the publisher is arbitrarily subjected to a fine without any proper judicial process and to an irreparable loss in his business.

The second point of controversy relates to the recent rulings concerning "second-class mail matter." The law establishing the pound rate of postage and defining plainly enough what shall constitute second-class matter has been in operation over 20 years.

The present Third Assistant Postmaster-General, the Hon. Edwin C. Madden, sent out a circular letter to over 400 publishers, dated April 13, 1901, in which he asked the opinion of those addressed whether the ruling against the use of any bonus or premiums would be injurious to legitimate periodicals, and plainly intimated that if the publishers addressed should favor his new policy, it would be carried out without waiting for any further legislation.

* * * * *
In Chicago a joint meeting of representatives of about 60 publica-

tions was held early in May and resulted in the formation of an organization, afterwards joined by publishers of St. Louis, Kansas City, Omaha, and other cities of the West, and of Philadelphia, New York and Boston, under the name of the National Publishers' Bureau.

The gravamen of the complaint against the ruling suggested, and which has since been in part actually made and published with the sanction of the Postmaster-General, is that the executive department of our government attempts to enact law. In the circular letter referred to it was distinctly stated that the department had endeavored to obtain a modification of the law relating to second-class matter before several successive Congresses, and failed. It seems almost beyond belief that the Third Assistant Postmaster-General should avowedly and unblushingly propose to do by a department ruling precisely what Congress had deliberately refused to sanction.

The PHILOSOPHICAL JOURNAL and many other publications have been compelled to produce original orders for premium subscriptions, and furnished a sworn statement of the number of such to the Postmaster-General, and then to stamp each weekly copy of the JOURNAL for these premium subscribers—thus adding 52 cents a year to the cost of each, making an absolute loss on each one to that amount.

If an executive officer can thus over-rule the will of the people, as expressed by the action of Congress, it is time to let it be fully understood—but it is neither reasonable, just or right, and ought not to be done.

Mrs. Mary C. Von Kanzler has lately been holding Spiritualist meetings in Elmira, N. Y., and met with great success. She is an inspired speaker and medium and is well known on the Pacific Coast as well as in the East.

Psychics in India.

Col. H. S. Olcott, the noted Theosophist, talks interestingly about the Yoga, of India. He says:

They have in India an ancient system of psychic training called Yoga, in which the recitation of certain mantras or verses of Sanscrit is prescribed. Especially important is said to be the way in which the mystic syllable *Om*, or *Aum*, is pronounced.

They say that by formulating the words correctly a vibration is set up in the *akaz*, or that part of the ether of space which enwraps our globe, which makes man the master over all the spirit denizens of the various kingdoms of nature. It first reacts upon the astral double or the ethereal body of the man himself, purifying its grossness, stimulating its psychic powers out of the normal state of latency, and gradually fortifying them up to the point of mastery over nature's finer forces.

How radically different is this concept of man from that of the theologian, who makes him out to be a crawling worm of the dust, master over nothing either within or without himself, helpless, de-

pendent, the toy and sport of a Higher Power, which must be invoked for strength to accomplish the most trivial equally with the most noble actions!

Capt. E. W. Gould, well known in San Francisco, Oakland and vicinity as well as in the Eastern States, has lately been residing at Pasadena, Cal. We have just heard of his transition to the spirit world from the latter place. Bro. Gould was a firm Spiritualist, a profuse writer and a good man generally.

He has been active in the Cause for many years and has earned the rest which he is no doubt now enjoying with his loved ones in the spirit-world.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

IN THE WORLD CELESTIAL, by Dr. T. A. Bland, 161 South Hoyne Ave., Chicago, Ill. \$1.00. For sale at this office.

This book is a charming romance of two worlds, giving in detail the personal experiences of a man whose dead sweetheart, after appearing to him many times etherialized, materialized, and through trance mediums, has him put into a hypnotic trance by spirit scientists, and held in that condition for ten days, which time he spends with her in the Celestial Sphere, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., President of the American Congress of Liberal Religions, who gives it the weight of his unqualified endorsement.

It has a full-page portrait of the angel heroine from a spirit painting, a most lovely picture.

The December number of the *Arena* contains a valuable article by Editor Flower on "Revolutions in Religious Thought during the Nineteenth Century," and Dr. Geo. W. Carey of San Francisco has an article on Capital and Labor and an inspiring interview with Dr. Alexander Wilder on Medical Freedom is one of the most valuable features of the number. These are in addition to many other articles of interest, stories, reviews, etc. Alliance Publishing Co. Price, 25c.

There is the usual careful editorial summary of foreign politics in the December *Review of Reviews*, the special topics of the month being the passing of Li Hung Chang and the outlook in China, the projects of England and Russia in the far East and in Afghanistan, the aggressive attitude of Germany in the region of the Persian Gulf, the Balkan question, Turkish demoralization and the French expedition, the place of Ireland in British politics, and the South African situation.

HOW TO CONTROL FATE THROUGH SUGGESTION, by Henry Harrison Brown, editor of *Now*. Price, 25 cents. Now Publishing Co., 1423 Market St., San Francisco, Cal. For sale at this office.

This is the first book written that makes Suggestion a Science as well as an Art. It deals with Life from the principles of Unity and unfolds a practical Philosophy from that point of view. Suggestion is an ever-present factor, and when converted into an Auto-Suggestion it becomes Affirmation and controls the individual life expression. This is the "Part First."

In the "Second Part," the principle of Suggestion is studied in its relation to health, business success and happiness. Here, as by no other author, has Mr. Brown unfolded and developed those principles that heretofore, under the names of Mesmerism and Hypnotism, have been made to play so important a part in the stage show. In his hands they become the way to self-confidence and place in man's hands the key to wisdom. When understood, these principles lead man to the attainment of his desires.

At the close of this "Part" are given the necessary Self-Suggestions in way of Affirmations, for the development of that which is most desired by the individual.

The book is well written in a clear, easy, forcible style. It is strongly affirmative, and will attract at once all who need to be stimulated by strong assertions and forceful thought. The sincerity and faith of the writer is imparted to the reader. Few books so well pay purchase and study.

Horatio W. Dresser, the well-known author of *The Power of Silence* and many other works on advanced thought, forms the subject of a frontispiece portrait and biographic sketch in *Mind* for December, to which he contributes an article on *The Philosophy of Adjustment*. The recent "confessions" of Mrs. Piper, concerning the nature of her powers, is considered by Joseph Stewart, LL.M., and Editor John Emery McLean, whose conclusions are of interest in the light of the November symposium on Spiritualism. The first of a series of papers on *Hindrances to World-Betterment*, by Abby Morton Diaz, appears in this number; it is entitled *Beliefs Concerning Human Nature*. Frederick W. Burry writes upon *The Throne of Mastery*, etc. Alliance Pub. Co., Fifth Ave., New York.

"The Romance of the Red Star," advertised on page 6, is as interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth, and is for sale at this office. Price, \$2.50.

"How Shall I Become a Medium?" This question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation." For sale at this office. Price, 35 cents. By mail postpaid for 40 cents.

EROS AND PSYCHE. A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

Mr. W. L. Taylor, the well-known artist, has just returned from a trip to the far West, whither he went to secure sketches and material for a new series of pictures he is to paint for reproduction in the *Ladies' Home Journal*. These will present the romantic phases of the pioneer West.

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Upper Arms	♈	Fire	Mar 21 to Apr 19
	♉	Earth	Apr 19 to May 20
	♊	Air	May 20 to June 21
Lower Arms	♈	Fire	Mar 21 to Apr 19
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	♊	Air	May 20 to June 21
Torso	♈	Fire	Mar 21 to Apr 19
	♉	Earth	Apr 19 to May 20
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	♉	Earth	Apr 19 to May 20
	♊	Air	May 20 to June 21
Lower Legs	♈	Fire	Mar 21 to Apr 19
	♉	Earth	Apr 19 to May 20
	♊	Air	May 20 to June 21
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Mrs. Dr. Dobson - Barker, Healer, Box 132 San Jose, Cal.

Mrs. Brooks, spiritual and trance medium, located at 1206 Market St., rooms 34 and 35. May be consulted on all affairs of life while in a perfect trance. Letters containing stamp answered.

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Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423 1/2 So. Spring St., Los Angeles, Cal.

Mrs. Hubbard, 109 Oak St., S. F. Circles Tuesday & Friday, 8 p.m.; Wednesday, 2:30; 10c. Readings daily, 50c. Diseases diagnosed.

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Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 521 Golden Gate Ave., S. F., Cal. Readings and Treatments daily.

Mrs. Sophia Seip, psychometrist, 803 Clay St., Oakland, Cal. Readings daily.

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

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Maidens of the Dawning Light.

(LEAH, KATE, MARGARET.)

[We take the following poem from the well-known poet's new volume, "Asphodel Blooms." It is a just and noble tribute to the memory of those whose names so intimately are connected with the beginning of Modern Spiritualism.—Ed.]

Oh, rustic little martyrs for the truth!
Whose earthly eyes so oft were dimmed
with tears,
While on your cheeks the blush and
bloom of youth
Was yet unsoiled by unborn struggling
years.

Long years of suffering, years of holy
joys,
Years of defeats and years of victories;
Years of sweet singing and of brawling
noise,
Despair—but ever angel messages.

The memory of your mortal lives comes
back;
Poor little girls! Why was the world
so rough?
Of balm you brought there ever was a
lack—
Of heavenly tidings never half enough!

Yet when to you the gentle "rappings"
came,
Telling the story of immortal life,
The hungry world went crazy-mad to
blame,
Accuse, defile, hunt, mob, make ven-
omed strife.

Humble and poor as Christ was—kindly,
too,
It seems so strange the thistle, hatred,
grew
To whip your tender backs, with great
ado,
Because you builded better than you
knew.

But that is over. You have disappeared
From conflicts and from suffering, and
to-day
From God's high country, we, your
friends, endeared
By common aims, feel that you look
this way.

Welcome, oh, heavenly sisters! See the
light
Your youthful fingers kindled! How
it spreads,
Lighting up places where were sin and
night,
Whitening souls and shaping princely
heads.

Lo! far it spreads! Beyond the rolling
seas
Vast congregations celebrate the day
Your questionings unlocked death's
mysteries,
And halled the angels, who had come
your way. EMMA ROOD TUTTLE.

Letter from Hollister, Cal.

TO THE EDITOR:

The morning of Nov. 10, 1901, I was, it seemed, awakened very abruptly, as if someone had called me. I opened my eyes in surprise, to find no one had done so, and a small umbrella hanging on a hat rack was swinging to and fro and continued doing so for nearly two hours. I was the only one in the building, and no perceptible cause could be assigned for the movement of the article in question.

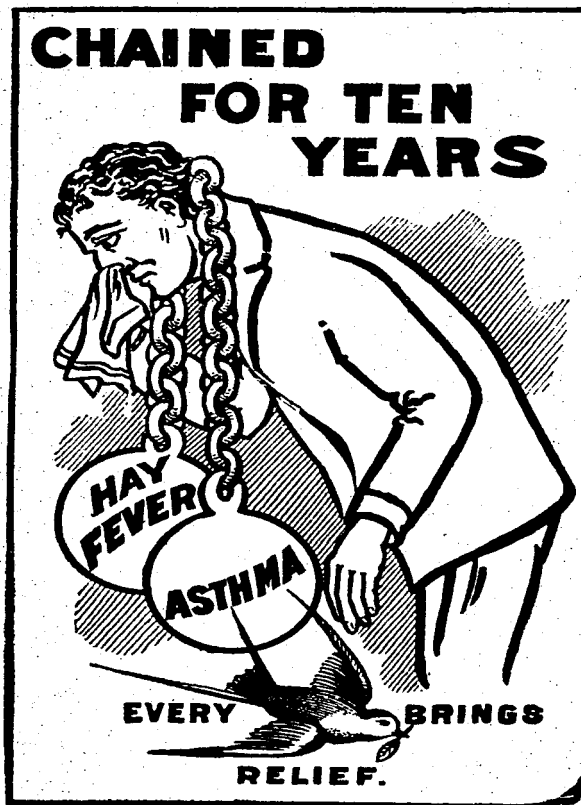
Not long ago, while in San Francisco, I was awakened in a similar manner. At that time my daughter was seated near the bed, and seeing my surprise, she remarked: "Why mourn?" I asked her if she called me. She answered, "No," and then remarked she had been disturbed the same way some time previous.

I would like an explanation from anyone in reference to either or all of the occurrences, through the JOURNAL, which I always hail with pleasure and ever drink at its spring of spiritual sweets the Heavenborn nectar it contains—its words of cheer and comfort, with its uplifting tendencies to brighten and instruct. MRS. S. A. RUE.
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The Rev. C.F. WELLS, of Villa Ridge Ill., says: "Your trial bottle of Asthmalene received in good condition. I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial. To my astonishment, the trial acted like a charm. Send me a full-size bottle."

REV. DR. MORRIS WECHSLER,
Rabbi of the Cong. Bnai Israel.
NEW YORK, Jan. 3, 1901.
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O. D. PHELPS, M. D.
AVON SPRINGS, N. Y., Feb. 1, 1901.

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Gentlemen: I was troubled with Asthma for 22 years. I have tried numerous remedies, but they have all failed. I ran across your advertisement and started with a trial bottle. I found relief at once. I have since purchased your full-size bottle, and I am ever grateful. I have a family of four children, and for six years was unable to work. I am now in the best of health and am doing business every day. This testimony you can make such use of as you see fit.
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The Value of Esoteric Thought

AND

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Local News Summary.

Folsom 2629.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 805 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Mrs. C. J. Meyer read flowers and sealed letters at 335 McAllister St., San Francisco, to the satisfaction of all last Sunday. Mr. Meyer furnished the music.

Mr. B. Fay Mills has been engaged to deliver four lectures at Golden Gate Hall, 625 Sutter St., San Francisco, Cal. The subject on Dec. 1 was "The Riddle of the Universe." The admission will be free to all these lectures. Mr. Mills is an eloquent orator, a deep thinker and a sound reasoner and these lectures will be intensely interesting to all advance-thought students.

Mr. J. T. Roberts, Secretary of the Mediums' Protective Association, writes that in a few days he will return to San Francisco and his address will be 1238 Howard St., as formerly.

Mrs. Sarah Seal delivered a fine lecture last Sunday evening at Oriental Hall, 619 McAllister St., San Francisco. Mme. Young then read articles psychometrically and gave spirit messages. Professors Young and Bothwell-Brown furnished excellent music.

The Society of Progressive Spiritualists held its regular free meeting at Occidental Hall last Sunday evening. Mr. Rider presiding. After the usual song service, Mrs. Anna L. Gillespie gave an interesting address, followed by the Occidental Quartet, the members of which rendered some excellent selections; Mrs. S. E. Cooke presiding at the piano. Mrs. R. S. Lillie then gave an inspirational lecture on the clearing away of the fog of ignorance and superstition and the appearing of the sun-light of Truth and Progress. She closed with a finely-inspired original poem.

Oakland Union Spiritual Society met in Fraternal Hall on Sunday, Dec. 1, at 3 p.m. Swami Abhayananda lectured to a large audience; subject: "Does Man Shape his own Environment?" and in the evening Mrs. H. A. Griffin and Mrs. Gillingham gave spirit messages. Sunday, Dec. 8, Mrs. Gillespie will lecture at 8 p.m. and in the evening Mrs. H. A. Griffin and Mrs. Shriner will occupy the platform. Mrs. C. E. PAUL, Sec.

The Oakland Spiritual Society met at Unity Hall, 856 1/2 Isabella St., last Wednesday evening, Nov. 27. Mr. Preston opened the meeting. Mrs. Palinbaum read the poem entitled, "The Path of Peace," after which Dr. Palinbaum became entranced and gave spirit messages. Dr. Barker, director of the State Board, made a few remarks. Mr. Preston closed the meeting. Vox.

Dr. N. F. Ravlin has removed to 1266 Franklin St., Oakland, Cal.

Bazaar.—The Sunflower League bazaar for the benefit of the State Spiritualist Association was held in Occidental Hall last week and concluded with an entertainment and dance on Saturday evening. It contained five booths very handsomely decorated and was a decided success.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

Mrs. Briggs is an excellent organizer and worker, and a good developer and healer, as many can testify in San Francisco and vicinity. She will be quite a help to the Cause in Los Angeles.

Henry Harrison Brown's audience was much increased last Sunday evening. His discourse upon "The Home and how to Make it" was by many pronounced the best of the present course. His answer was: "Make it out of good thoughts; then will its atmosphere be Love. It will radiate like the sun—Life, and, like the sun, draw All-Good to you. The center of the objective life is the home we make by our thinking; for what we think, we are. Thought is creative. Homes, like all institutions, are thoughts first, then realities in the objective world. To have good we must think good." His theme next Sunday is, "Our Social Relations. What Shall They be?" These meetings are free and are conducted upon the religio-scientific plan of Affirmation and Reason. Remembrance Hall, Odd Fellows' Building.

Dr. N. F. Ravlin lectured last Sunday in the A. O. U. W. Hall, Oakland, at 2:30 p.m. upon "Suggestive Therapeutics." The Doctor is forming a class in Psychology at his home, 1266 Franklin St., Oakland, on Tuesday and Saturday evenings of each week.

At 7:30 p.m. Prof. Allen lectured and spirit messages were given by Miss V. Lundberg, Mr. J. R. Little, Mrs. L. P. Knapp and Mrs. Amanda Smith to a fine audience. This hall being too small, we have secured Woodman's Hall, 511 12th St., for future meetings.

Next Sunday at 2:30 p.m. we hold a conference meeting. Local talent. At 7:30 p.m. Dr. Ravlin will lecture upon "The New Thought and What it Means to the World." Messages by J. R. Little, Miss V. Lundberg, Mrs. L. P. Knapp and Mrs. Amanda Smith. C. F. VAN LUVEN.

Mr. W. T. Jones, secretary of the State Association, is still confined to his home by sickness, from which we hope he may soon recover. Vice-President Wadsworth is now supplying the place of secretary at the headquarters of the Association.

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Thanksgiving Day came with its usual festivities, and though the weather was unpropitious, many millions of homes were clothed with cheer and good-fellowship.

Mr. and Mrs. Simon Hammer, of Red Bluff, Cal., by their kind and thoughtful present of a fine young turkey, did much to make the editor's Thanksgiving day one to be long remembered. Much as the present was appreciated by us all, the appreciative words accompanying it were even more helpful and energizing. They wrote:

"We are interested in your personal welfare and wish you a full measure of the things which bring health and happiness to mortal life. This life cannot bring you recompense for your great work for the betterment of the human family. The glorious life of the higher spheres can, and will, give full reward of merit. We partake weekly of the feast of good things set before us in the PHILOSOPHICAL JOURNAL. We enjoy the mention of the workers we met while sojourning last year in your city. We send greetings of remembrance to them all."

Mrs. Eberhardt, at 3250 22nd St., San Francisco, gave psychometric readings and spirit messages last Sunday evening to a well-pleased audience.

Transition.

Hiram H. Lee passed to spirit-life on Nov. 26 from the Colonial Hotel, San Francisco. The funeral services were held on Wednesday at 11:45 a.m. at the hotel. The interment was private. Mr. Lee was a firm Spiritualist and knew well the philosophy of life. His wife, Mrs. M. A. Lee, and son, Willett B. Lee, mourn his absence from them in the physical form. His age was 61 1/2 years. He had been very ill for some time, and was not for many days expected to recover. His is now the higher life with its joys, pleasures and work in that sphere.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 2629.

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This method has been so perfected by the doctor and his associates that anyone may use it in the privacy of their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants."

Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity. No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address Dr. Peebles' Institute of Health, Dept. 101, Battle Creek, Mich.

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SAN FRANCISCO, CAL., SATURDAY, DECEMBER 14, 1901.

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No. 50.

LIFE IS WHAT WE MAKE IT.

The trouble, I think, with us all
Is the lack of a high conceit.
If each man thought he was sent to this
spot
To make it a bit more sweet,
How soon we could gladden the world,
How easily right all wrong.
If nobody shirked, and each one worked
To help his fellows along.

Cease wondering why you came—
Stop looking for faults and flaws.
Rise up to-day in your pride and say:
"I am part of the First Great Cause!
However full the world,
There is room for an earnest man.
It had need of me or I would not be,
I am here to strengthen the plan."
ELLA WHEELER WILCOX.

BORDERLAND

Her Mother Called Her.

At Kokomo, Ind., Cecil Champ, a 10-year-old orphan, told her classmates at school one Friday of a dream in which her mother came down from heaven and requested her to accompany her back to the celestial shore. Cecil, in the dream, consented to do so.

An hour after telling of the vision, she was taken violently ill and died in a few hours. She had been in excellent health. Cecil was a student of St. Francis' Catholic Academy and lived with her aunt, Mrs. A. B. Coonfare. — *Chicago Record-Herald.*

Talked with his Wife.

A few months ago I lost my wife. It seemed as if the whole earth had fallen from beneath me. I had a Christian's faith that she had gone to heaven, but there are times when faith weakens and stricken mortals cry out for something more.

One day a friend called on me. He had lost his wife years before, and sympathized with me.

He looked at me curiously, and then asked: "B——, what would you give to know that your wife lives, to even talk with her?"

"I would give anything, if such a thing were possible," was my answer.

"It is possible," he responded quietly; "I have talked with my wife since she died."

He then told me of a medium in the city who had extraordinary powers. She was not a public medium—in fact, it was hard work to get a sitting with her. If he could arrange a sitting, would I go, if nothing more than for curiosity?

It took him two months before he arranged the sitting. It was to

be in the evening. I took another friend with me, a cool, hard-headed man. He had lost a son some years before, but believed in Spiritualism no more than I did—in fact, was inclined to take a materialistic view of things.

There were six of us in the room—the medium, the two young ladies, my two friends and myself. We were seated around the center-table, each lady placing her hands on her knees and a gentleman placing his hands over hers, so that she could not stir or move without the gentleman holding her hands knowing it. I can only vouch for the young lady whose hands I held. She did not move during the whole seance. My friends say the same of the ladies whose hands they held.

When we were told how to sit, the medium extinguished the lights and we were in the dark. We sat for a short time in silence, when I heard the horn move, then a sound as if it had been taken from the table. A moment afterward I received three sharp taps on my left breast.

Then came an audible voice, perfectly distinct, but speaking in an aspirate tone. Then came in succession what purported to be the spirits of a son, a daughter and the wife of my spiritualistic friends, and they held quite extended conversations.

When one spirit got through with the horn we could hear it placed back on the table, and another would take it up. Sometimes it would sound as if dropped quite a distance.

At last the horn was taken up, and then came the words, as plainly as if spoken by a living person:

"Papa! Papa! Papa!"

With my entire thoughts fixed on my wife, I had no idea that the message was for me.

"Is that you, G——?" asked my spiritualistic friend, thinking his son had returned.

"No, no! I don't want you," was the answer.

Then my other friend, thinking of the boy he lost, asked: "Is it I you want?"

"No, no! I don't want you."

This left me as the only gentle-

man, and, much perplexed, I asked: "Is it I you want?"

"Yes, yes! Oh, papa, how glad I am to see you."

"Who is it?" I asked, astounded.

"I——"

It was the name of a little boy I had lost years before while residing in a neighboring State. No one present, not even my friends, knew I ever had such a child. I had not been thinking of him—had not thought of him for weeks. It was only of my wife I was thinking. Still with my thoughts full of her I asked:

"Where is your mother?"

"She is here. She is going to talk to you presently. Oh, papa, how glad I am for this opportunity to talk with you. I am happy, perfectly happy."

Every word was distinctly spoken.

After another spirit had talked there came in lower tones, but distinct: "A——; it's A——" the name of my wife.

Now here was a peculiarity. During her last illness my wife almost always alluded to herself in



Crater Lake and Mountain Slopes, Oregon.

the third person. It was "A—wants this," instead of "I want it."

"Oh, A—, is this you? Can it be you?" I asked in a doubting voice.

"B—, don't doubt! don't doubt!" was the answer, in an aggrieved voice.

"A—, if this be you, can you tell me what happened before you died and where you died?"

"I died away from home, in a hospital, but don't talk about it. I can't talk about it. B—, don't grieve so over my death. I am happy. The children are here. Mother is here."

Then came the sudden query: "B—, what did you do with my things? Don't you remember when you went up in the chamber and opened my trunk and took out my black dress and looked at it and cried so? I was right by you then."

A few days after her burial I had gone alone to her trunk, took out her things, and unfolding a black dress which she was accustomed to wear, had shed many burning tears over it. But the circumstance had passed from my mind. Certainly I had not thought of it for days.

She then bade me good-by, saying she would talk to me again before I went away.

After two or three other spirits had talked, the words: "Papa!" "Papa!" again were heard.

"Is that you, I—?" I asked.

"No, it's E—."

It was the name of a little girl I had lost some seven years before. "Why, E—," I answered, "you can't remember me; you were scarcely more than a year old when you died."

"But I have seen you since and loved you. Now I have talked with you I shall love you more than ever. Oh, papa, how glad I am to see you, and talk with you."

There now came the sound of two kisses. The kisses were not pressed to my lips or cheek, but seemed to be a foot or two away.

"E—, is your mother there yet?"

"Yes, and she will talk with you again presently. Isn't she a nice, sweet mamma? Papa, when mamma died I was there. Don't you remember after she died, and you went to go out of the room, you nearly fell, and the doctor caught you, and told you not to grieve so; mamma was better off?"

A true circumstance, but one I had entirely forgotten, for the same thing had been told me by many others. Could this have been telepathy, something entirely forgotten by me?

I then said: "Darling, I have a picture of you at home."

"Yes, it hangs over your desk. Isn't it cute? Now, good-by, papa, and God bless you."

My wife came again. She said: "Oh, B—, how I bless you for coming here to talk with me. Is it not wonderful we can talk? How glad I am you came. B—, don't don't grieve over me. Mother is here. Your father and brother are here. Uncle is here, the children are here. We are all together, and all so happy. I can't talk any more now, but do, B—, come again, and I will write you a communication. Good-by, and God bless you."

The above are the facts as they actually occurred. I have no explanation to offer. B.

Warned in a Dream.

James K. Phillips, a young farmer of Redding, Pa., told two of his friends of a strange message

that he had been warned in a dream that he had but four days to live. Within the time fixed in his dream for his death, he was killed by a tree, which he had chopped down, falling on him.—*Philadelphia Ledger*.

Prof. James Hyslop.

The New York *Herald*, which lately published the so-called "confession" of Mrs. Piper, gives an explanation and a disclaimer from Prof. Hyslop (who was very skeptical) and also remarks as follows about the matter:

He began his investigations as a skeptic. He came, if not to scoff, at least to expose. He found himself convinced almost against his will. He was convinced, first, that Mrs. Piper was perfectly honest and sincere; second, that the manifestations of her trance condition could not be explained by Telepathy; third, that the spiritistic theory was at the present moment the best working hypothesis for the solution of the phenomena.

By admitting that it is a working hypothesis only, he acknowledges that it is not perfect and does not explain everything, and likewise that he stands with a mind open to receive any more rational explanation.

Prof. Hyslop's first sittings with Mrs. Piper were in 1892. Nothing important occurred save the conviction left in the professor's mind of the perfect honesty of the medium. Six years later he held a series of sittings with her which resulted in convincing him that she had mysterious and occult powers that could not be explained on any known theory of Telepathy or thought-transference.

All possible precautions were taken to prevent fraud, collusion or imposition.

The arrangements for the sittings were made only through Dr. Hodgson, and with special care regarding secrecy. The following statements by Prof. Hyslop will make the whole case clear:

"First—No one except Dr. Hodgson and my wife was to know that I was to have sittings, and only Dr. Hodgson was to know of the arrangements. This plan was carried out in entire secrecy.

"Second—The arrangements for the sittings were not made with Mrs. Piper in her normal state, but with the trance-personalities in her trance state.

"Third—The arrangements for my sittings were not made in my name, but in the pseudonym of 'Four Times Friend,' so that neither the supraliminal nor the subliminal of Mrs. Piper could have any clue to my identity.

"Fourth—When I went to conduct the experiments and before reaching the house of Mrs. Piper, about 200 feet from the house and while in a closed coach, I put on a mask covering the whole of my face, and entered the house wearing the mask, met Mrs. Piper, and went on with the sitting in this condition.

"Fifth—When introduced to Mrs. Piper it was under the name of Mr. Smith, which is the usual way by which Dr. Hodgson introduced strangers. I bowed to her without uttering a sound, the object being to conceal my voice equally as well as my face.

"Sixth—In the whole series of my sittings Mrs. Piper never heard my voice in her normal state, except twice when I changed it

into an unnatural tone to utter a sentence, in one case only four words, as explained in my notes.

"Seventh—In the whole course of the sittings I was careful not to touch Mrs. Piper, and I never came into any contact with her to render any muscular suggestion possible, except, perhaps, half a dozen times when I seized the hand while writing to place it on the writing pad which it was escaping. Once I held her head while she was straightened in the chair in which she was sitting. But at all other times I avoided every form of contact that could even make muscular suggestion conceivable.

"Eighth—The record shows that the facts obtained were either without any questions at all, or without questions calculated to suggest the answers given. I was extremely careful to avoid verbal suggestion. I have tried to draw attention to any special exceptions.

"Ninth—During the writing I stood behind and to the right of Mrs. Piper, in a position which concealed any view of me and my movements absolutely from any visual knowledge of Mrs. Piper, whether supraliminal or subliminal, even had her eyes been open instead of closed in the trance. It was necessary to take this position in order to be able to read the writing as it went on."

The fourth, fifth and sixth precautions were taken because in 1892, although the Professor had been introduced to her under a false name while she was in the trance, he was subsequently, on her recovery, introduced under his right one. Hence these were measures against any possible identification.

He is quite sure that Mrs. Piper, in her normal state, never obtained any knowledge of his identity until after the newspapers had published what he had been doing, and this was after the close of his sittings.

The other precautions were assumed to test the influence of suggestion by the sitters; in other words, to prove or disprove the possibility of unconscious telepathic communications.

Spirit and Soul.

W. P. PHELON, M. D.

I notice in the PHILOSOPHICAL JOURNAL of Dec. 7, "Enquirer's" article on "Our Dictionary." Having had some instruction on the points she states, from "One who knows" (invisible), I offer it.

Spirit is one. We are all parts of this ONE. Desiring to experience, know and grow wiser, we anchor ourselves to a physical body. Using the senses and mental machinery of this body, we are able to contact environment on all sides and many planes. From these experiences we gather knowledge, and by meditation thereon we become wise. The result of this constantly-repeated action is the SOUL. The action itself is soul-building, which goes forward so long as we are in the body. The soul is thus rather a quality than an entity.

A farmer's boy goes into a wood-carver's shop to learn the trade. At the beginning none can be more awkward, in every way, than he. Years pass; the hand, arm and eye have come to a mutual, co-operative use. He has become the most skillful and cunning of his fellow-craftsmen. In the common parlance, he has become a skilled

workman. The outer appearance of muscle or body have not changed, but they have been born to new conditions. In like manner does the union of spirit and mind, using thought as an instrument, build the intangible, sleepless, all-pervading soul. In this lies all the wisdom and skill that man is capable of manifesting on any and all planes. It is the result of acquirement and knowledge from every sort of possible experience.

Are Father and Son identical? Nay; neither are spirit and soul, for one is the offspring of the other. If this is admitted as a logical premise, there are several other points in our investigations, which are at once satisfactorily solved.

San Francisco, Cal.

The Organic Class.

JESSIE S. PETTIT FLINT.

Man, allowing his thoughts and studies to center in his own race, loses the just estimate of his relative position in the Universe. It behooves him to study all Nature well, especially the great class of which he is a member. But, alas! so many of the human race are crowded into close quarters in large cities, without even a chick of their own to love or care for, that the broadening effect of such study is lost. Coming second-hand, it is never all one's own—the breadth is never solid, and the vision is dimmed. We learn only by comparison, and the great center-point of comparison to man is man himself.

Amongst the domestic creatures with which man is most familiar, we find attributes akin to his own. Love, reason, memory, caution, are blended and expressed, each according to the powers of the individual animal. The faithfulness and love of the dog, his sense of duty and of trust, are well known to exceed those elements in many of the human race. And the intelligence of creatures to respond to man's worded commands, shows that language is not limited to man alone, but grasped and understood by those we consider our inferiors.

As to language, notice the proud chanticleer as he leads his flock to the grain fields. How he keeps watch both for food and for danger, his sharp eyes sighting the hawk far distant, and at his shrill call of alarm all his family fleeing for shelter, he generally with them. Then, the enemy gone, the march is resumed, the cock still keeping watch and gallantly assisting his wives to the dainty morsels discovered; and all this time, except when in hiding, a continuous conversation in chicken language kept up between the head of the family and its members. Language, just as much to them as ours is to us. And if you would take the time to, comparatively speaking, live with your chickens for six months, you would be astonished to find how much of you they understand and how well you can interpret their wishes through sound and action, or through their language.

Notice mother love as we find it expressed throughout the organic class. Man is considered the highest expression of Life, and yet the devotion and tender care of many an animal to its offspring would put some women to blush. And some animals, as well as man, are able to attain spiritual penetration through matter to the point of clairvoyance.

Allow us to illustrate this by relating a case that came under our own observation. Several years ago we possessed a pet Jersey cow, and one evening I was summoned from the house to her yard for the purpose of coaxing her into her stall. Never before had she refused to enter, and everything was apparently in the usual order. But she was obstinate, and every time that she was driven to the entrance, would wheel about and go some distance away, turn, and look intently at the entrance. With the first view into the stall I called indignantly: "Of course she won't go in when another cow is there." But no person could see the intruder except myself.

Upon closer scrutiny I recognized old Spot (a neighbor's cow, that about two weeks previous had choked to death), and old Spot and Jersey had been the best of friends, standing as closely together as the division fence would allow, day after day, to the very last of poor Spot's existence in earthly body. How natural that old Spot should discover the material fence to be no barrier and that she should come and visit her old friend. We kindly and gently put her out of the stall and drove her to her old home, Jersey, meanwhile, eagerly watching the departing Spot. Then she, of her own accord, turned and walked into her stall. Thus it is, the blending and inter-blending of lives, or souls. And can man say: "I reign supreme, and all of this is for me?"

In a future article we will carry this subject farther and touch upon the relative positions of the individuals of the organic class.

Corvallis, Oregon.

Future Religion and Science.

J. P. COOKE.

One of the main factors in the religion of the future, it seems to me, must be and will be, Science.

Truth for authority, not "authority" for truth. Not that the ultimate ideas of science, or the results of scientific investigation, are yet very widely diffused, or so very firmly established. Not, indeed, that scientific doctrines are popularly received, or scientific books generally studied.

We have no special regard for those pseudo-scientists who mistake their own familiarity with scientific text-books for a sort of general omniscience on their part. The genuine and professed teachers of science are none too numerous, nor so highly revered as I could wish. Science is as yet in its very infancy, and it has no system to put forth as distinctively its own.

Scientific men disagree among themselves and dispute as vehemently as the most unscientific Spiritualist can do.

There is no church, no creed of science, but there is a feeling abroad that the method of science is a true, or a truth-seeking, method. It is a method opposed to dogmatism, which is the method of the theologians.

Only a few days ago, it was announced from Harvard that Prof. E. C. Pickering has succeeded in getting a good photograph of a flash of lightning; and this bids fair to revolutionize the scientific conceptions of "matter." Some of the "omniscients" of the scientific classes will have to sit down for a while and think it over. Let us hope that they may get some intellectual modesty among their "gettings."

While theologians start with the assumption of truth, the scientific spirit seeks for truth in the region of fact. Spiritualism, intelligently and reverently conducted, can help the world in this great work.

An uneasy feeling of skepticism arises which makes people who know nothing about science distrustful of religion, for they confuse theology with religion.

This skepticism is in the air, an intangible thing, many-colored, many-shaped, but for that very reason all the more pervading and powerful. Science prevails, so far as it does prevail, rather by the apprehension it causes than by the blows it strikes.

For us, the great lesson of evolution is that through all the tedious ages the human soul has not been cherishing, in its religion, a delusive phantom. It has, indeed, had seemingly endless groping and stumbling and falling in disastrous night, as Theo. Parker put it, but it has also been rising to the recognition of its essential kinship with the cosmic mind and heart—the inner life of all things.

The real implications of the doctrine of evolution, so far as it regards man, I believe the deepest and strongest to be the everlasting reality of religion, which is the attraction of the infinite soul for the finite soul—the power of the changeless and abiding love for the human-hearted love that grows and evolves through all the maze of changing life.

The created mind of man seeks to come into intelligent rapport with the mind, the living light, that never sleeps. As Prof. F. W. H. Myers said in "Science and a Future Life":

"The time for a priori chains of argument, for the subjective pronouncements of leading minds, for amateurish talk and pious opinion, has passed away."

The question of the survival of man is a branch of Experimental Psychology. Is there, or is there not, evidence in the actual observed phenomena of automatism, apparitions, and the like, for a transcendental energy in living men, or for an influence emanating from personalities which have overpassed the tomb? This is the definite question which we can at least intelligently discuss, and which either we or our descendants may some day hope to answer.

We must remember what Spiritualism has done towards answering this question; towards compelling the psychologists to seriously consider this question.

Then again, outside of Spiritualism and outside of literature and science, there is an immense mass of active, questioning mind, which is wholly unorganized as yet, which is groping about after faith or reasonable belief, but not groping in the direction of professed Christianity at all—groping rather in every other direction in order to avoid that.

It may not be religious, but certainly it is not Christianity, in any theological sense, and it is hardly conceivable that anything short of a convulsion of nature will make it so. It cannot conceive how one man, or three men—that is, three distinct minds and wills—can be the efficient cause of time, space, and the universe of mind and matter, or how they can be themselves and also the inner life and consciousness of all created being.

It may be quite true that it proposes the wildest vagaries of faith, but its effort is to reconcile the facts of the world with faith of any

kind. It is loosely fancied that Christendom, with its various communions, covers modern society. But two-thirds of the people of the United States profess no religion whatever; do not see their way clear to make any such profession honestly. And of those who do, a large proportion is composed of people who merely profess: who for one reason or another call themselves by a religious name, but are at heart of no creed and no character. If Christendom were sifted and only true wheat gathered into barns, it would be quite apparent that whatever the religion of America might be, it was not that.

The religion of America will rest on a foundation of solid fact, not anonymous tradition. It will be unsectarian, undogmatical and uneclesiastical; not a matter of party or denomination, but a matter of free opinion, of conviction, vindicating itself by its intrinsic worth. It will be practical in the grand sense of being humane, a part of society, human, a constitutional element in the daily welfare of the nation. It will be entirely consistent with mental and moral freedom.

Convictions change from age to age. The earth, once believed to be flat, is now known to be round. As Prof. E. L. Youmans has said very truly:

"Science has long been regarded and is still widely believed to be the antagonist of religion; the time is not distant when it will be accepted as its most powerful ally and best friend. By science I understand that knowledge which is gained by the intellect of the order of things around us, of which we form a part, and of the laws by which that order is governed. Religion I understand essentially to be the feeling entertained toward that Infinite Being, Power or Cause, by whatever name called, of which all things are the manifestation, and which is regarded and worshipped as the Creator and Ruler of the Universe."

"It is the office of Science to explore the works of God; of religion to deal with the sentiments and emotions which go out toward the Divine Author of these works. But if praise and adoration are due to the Creator because of the harmony and grandeur displayed in the creation, are not they working to distinctly religious ends who reveal to us these grand characteristics of divine achievement? To whom are we indebted for a knowledge of the order that God has instituted in the universe? It is to the men whose appreciation of it has been so high that they have given their lives to the discovery of its truth; and if these truths are divine, is not the search in a pre-eminent sense a religious work?"

Thoughts are Creative.

It is with man's body as it is with a house. It can be built so strongly of the right kind of elements that it will stand much longer than 70 years. Pure thoughts, feelings, actions and food are the enduring materials. Corrupt thoughts, feelings, actions and diet are death-engendering elements. It is customary to die, because it is not customary to know how to live. When it becomes the custom to live right, unending life will be the result.—Lucy A. Mallory.

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PHILOSOPHICAL JOURNAL

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, DECEMBER 14, 1901

To Doubt is not only our privilege—it is our duty. If men had not doubted the truth of dogmas and creeds, we should still be in the dark ages.

A History of Spiritualism will be written by Lyman C. Howe, who is now collecting facts for the same. He is well fitted for this important work.

One of the Best holiday presents you can make to a friend is a copy of "Living Within," by John W. Zeagler. Price, 15c; postage, 3c. For sale at this office.

Mrs. Georgia Gladys Cooley will remain in Milwaukee, Wis., during the month of December, occupying the platform of the Unity Society. She is meeting with considerable success there.

Wireless Telegraphy has been so far improved that late experiments indicate that it will yet be available for communicating with ships in mid-ocean. Surely the unseen forces of Nature are developing rapidly under the guidance of the spirit-world.

The Michigan State Spiritualist Association held some very successful mass meetings at Jackson, Nov. 23 and 24. Among the noted speakers present were Mr. and Mrs. Carpenter, Mrs. Baade, Mrs. Coffman and others. Large crowds attended.

The King Solomon Mines, advertised on page 6 of this JOURNAL, are destined to be quite a factor in the educational work of Spiritualism. The president, Mr. Townsend, is an enthusiastic Spiritualist, and intends to make these vast properties subservient to the Cause, and hence make to Spiritualists some very inviting propositions. All interested should communicate with the company at once.

Spiritualism Sustained.

We are pleased to find in the daily papers last Tuesday an article which will be of interest to every Spiritualist. It was a report of the decision of Judge Holmes of the District Court, to the effect that Spiritualism was a religion and entitled to respect as such. Here is the article referred to. It was a telegraphic dispatch from Lincoln, Neb., dated Dec. 9, 1901. It says:

Spiritualism has been pronounced a distinct religion by the Nebraska courts, and its believers are entitled to all the protection guaranteed by the State Constitution.

Recently the Rev. Mr. Clock, head of the Lincoln colony of Spiritualists, was fined in the police court for practicing clairvoyance without a license. The defendant admitted foretelling the future by spirit communication and charging a fee for the information.

To-day District Judge Holmes set the Spiritualistic elder free, decreeing that his punishment was an abridgment of his rights under the constitution, and that the ordinance under which he was fined was special legislation and therefore unlawful.

All the city ordinances aiming to impose a license fee for the practice of mediumship are invalid under the Constitution of the United States, and all arrests for the violation of such ordinances are persecutions, and in the nature of things are unjust, and if appealed to the Supreme Court of the United States will be so declared.

When priests and Christian ministers are required to pay license fees for figuring as mediums between God and man, as Spiritualists do, in being mediums between the spirit-world and men in the flesh, it will be time enough to ask the Spiritualists to pay such license fees. Until the law shall be made general, to include Christians as well as Spiritualists—it is only class legislation, and therefore unreasonable, unjust and unconstitutional.

The Nebraska Judge is evidently not an illiberal dogmatist, and looks at the law with a critical eye, as of universal application.

Hypnotism.—Dr. X. La Motte Sage, a noted scientist, has donated \$10,000 to be used for the publication and free distribution of a valuable work on personal magnetism and hypnotic influence.

He wants to demonstrate the practical value and power of this new science in business, in society, in the home, in politics, in love, in diseases, and as a factor in influencing and swaying the minds of people.

These books can be obtained by addressing New York Institute of Science, Department M. K. 7, 1935 Broadway, New York.

The Good is universally the pleasurable. Conduct is good or bad as its results to self or others is pleasurable or painful; the need for commandments from God disappears.—Spencer.

Words of Appreciation.

Among the many letters containing encouraging words lately received at the JOURNAL office we will mention the following from Mr. W. D. French of San Diego, Cal., who, when renewing his subscription to the JOURNAL, wrote as follows:

"At this opportunity allow me to express my admiration for its able and proficient management, and highly entertaining illustrated facts, together with its moral and intellectual teachings by its contributors.

"Rest assured, good brother, you shall always have our co-operative efforts, and I trust the waves of true thought emanating from us may convey to you our feeling of a good will."

Another letter written by M. H. G. in Oakland, Cal., contains these words of cheer and inspiration:

"I take pleasure in writing you, that you little know how happy the PHILOSOPHICAL JOURNAL made one soul on Thanksgiving morn. It gave me great courage. I know my good thought reached you, for I sent thoughts of health and peace, and that you would be spared for many years to finish your good work.

"May your light go forth to lighten many a home which has never as yet realized this noble and lofty truth. May those white-winged messengers (the PHILOSOPHICAL JOURNALS) make others as happy as they do me."

Mr. C. M. Jensen also set a fine example last Saturday by not only renewing his subscription, but contributed another dollar in order that the JOURNAL may be sent to another person who would appreciate it, but was too poor to pay for the same. At this holiday time would it not be well for those who are able to do so to follow this noble example?

Dr. J. M. Peebles, who is now en route for a fourth journey around the world, has arrived in Australia, and upon the arrival of the steamer at Sydney, a delegation of about 40 Spiritualists gave him a warm reception. At Melbourne, where he arrived on Oct. 29, he was received and entertained at luncheon by the president and executive officers of the Victorian Association of Spiritualists, and a formal reception was tendered to him in the evening.

Dr. Peebles will remain some weeks in Australia and then proceed to India and other Asiatic countries. He is in excellent health and good spirits.

A Spiritualist Mass Meeting has been held at Genoa, Ill., by the State Association in the Odd Fellows' Hall. The daily papers give the following account of the meeting:

Four sessions were in charge of Dr. and Mrs. Warne of Chicago. The spacious hall was crowded to the utmost and those interested will be glad to know that meetings of this kind will be held here at least every month.

Holiday Presents.

What could be a more appropriate present to a friend than a BOOK embodying some of the interesting thought of this ever-advancing age? An examination of our Book List in this JOURNAL will no doubt enable you to make a satisfactory selection. If you send for Books at once, you can get them before the rush.

Or, why not send the PHILOSOPHICAL JOURNAL for a year as a Holiday Gift to your friends? It will be a weekly reminder of your love and esteem.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

HISTORY OF MEDICINE, by Alexander Wilder, M. D. A brief outline of medical history and sects of physicians, from the earliest historic period; with an extended account of the new schools of the healing art in the nineteenth century, and especially a history of the American eclectic practice of medicine, never before published. New Sharon, Maine: New England Eclectic Pub. Co. Price, \$2.75.

Dr. Wilder is well qualified to write such an important book as the above, being a scholar, reformer, writer and lecturer and an honorary member of many medical and anthropological societies in Europe and America. This book is exceedingly interesting, being an account of the history of the origin and growth of the healing art.

It not only gives the early history of medicine, but describes particularly the art of healing during the last two centuries, following it down to the present time, showing the many battles fought for liberty from the thralldom of what are called the regular doctors, not only in the legislative halls of America, but in the changes of public sentiment in favor of healing and the choice of people concerning the particular school of medicine to be employed by them. It is written in a familiar style and is worthy of the attention not only of medical practitioners but also of students and thoughtful persons generally.

SPIRITUALISM, by Judge Edmonds and Dr. Dexter, in two large volumes, \$2.00 each. For sale at this office.

This excellent work has been re-published by W. H. Terry, editor of *Horibinger of Light*, Melbourne, Australia. It has been long out of print and difficult to obtain even at a high price.

The spirit teachings of these volumes are of a high order and purport to come from such wise spirits as Emanuel Swedenborg and Lord Bacon. It is not too much to say that these communications reflect credit upon the spirits who gave them, without regard to their names and social standing on earth.

The automatic writings through Dr. Dexter and many of Judge Edmond's exalted visions, as well as those of his daughter, are described in full.

Dr. Muehlenbruch, the Oakland seer, has issued a new pamphlet containing 48 large pages, detailing his prophecies and their fulfillment so far as they have occurred. It also contains eight articles written by him on various subjects. It is printed in excellent style, and has a fine portrait of the Doctor.

Virchow, a Hero of Modern Progress, is the title of a sketch of the career of Dr. Rudolph Virchow, the great German pathologist and publicist, which appears in the December *Review of Reviews*. Professor Virchow's 80th birthday occurred in October last, and on that occasion some of the most eminent physiologists and anatomists in the world took part in the celebration at Berlin. Dr. Virchow has been a member of the Berlin City Council and of the Prussian Landtag for a period of 40 years.

The December number of the *Homiletic Review* closes XLII of that standard monthly by presenting to its readers the usual variety, scope and richness of homiletic material. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$1.00 a year.

"The Romance of the Red Star," advertised on page 6, is as interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth, and is for sale at this office. Price, \$2.50.

"How Shall I Become a Medium?" This question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation." For sale at this office. Price, 35 cents. By mail postpaid for 40 cents.

The *Psychic and Occult Views and Reviews* for December contains many interesting articles on Spiritualism, Psychology, thought photography, concentration and the acquirement of personal magnetism, etc. 10 cents. Psychic Review Co., 140 St. Clair St., Toledo, Ohio.

EROS AND PSYCHE. A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

Mr. and Mrs. E. W. Sprague spent a few days early in December at Findlay, Ohio. They are missionaries for the N. S. A. and are free to make camp-meeting engagements for the season of 1902. They are platform test mediums and will follow their lectures with messages and tests. Address Rochester, Ind. Home address, 618 Newland Ave., Jamestown, N. Y.

Mr. and Mrs. G. W. Kates, missionaries for the National Association, served the First Association of Philadelphia, Pa., during November. They were very successful. The spirit descriptions and messages by Mrs. Kates were accurate. During this month they also held meetings in Paterson, N. J., and Royersford, Pa.

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THE HAPPIEST SUNBEAM.

If I were a sunbeam, free to choose
The time and place of my endeavor,
To work in Summer I'd refuse
And pick the Winter days forever.

What joy is there in dropping heat
On mortals over-hot already,
To broil them like a piece of meat,
And make them, head and hand,
unsteady?

What gain to burn the corn crop out,
To snatch the drink from fields and
cattle,
To sow in harvests seeds of doubt,
The blackness and the dearth of
battle?

A genial sunbeam I would be,
Through crispy air in mercy flying,
To race through snowy fields in glee
And bear good cheer where there was
sighing.

I'd scatter all my glories free
And through the frosty window shin-
ing,
To all mankind I'd welcome be,
From sunrise to the sun's declining.



The Editor is not responsible for the
opinions of correspondents.

A Nut to Crack.

TO THE EDITOR:

A recent experiment with one of
the somnambules in my class is
worth reporting. For it I find no
adequate explanation.

I took about 75 of my business
cards, as they have a blank side
and are as nearly alike as human
ingenuity can devise. While the
young man was asleep, I had a
member of the class take one from
the pack and put a private mark
upon the printed side. I placed
this card, blank side up, on the top
of the pack and put it into the
hands of the subject, telling him
that there was a picture of a lady
upon the top card. He saw the
picture. I then told him that he
would know that card when he
awoke and ran over the pack. I
awakened him and told him to run
the cards. He did so, and when he
came to one card he stopped and
said: "Why, here is Mrs. N—'s
photograph on this." The card
was handed to the one who had
marked it. It was correct. This
we have tried since on a number of
occasions with the same success.

The next day after the first ex-
periment he came into my office,
and I put the marked card among
a lot of others and asked him to
become passive and look the cards
over. He did so and picked out the
correct card. I tried him a week
later, putting six cards that had
been marked on several different
evenings, with some 50 others. He
had no difficulty in picking them
out of the pack and seeing upon
them the same pictures he had seen
the first time.

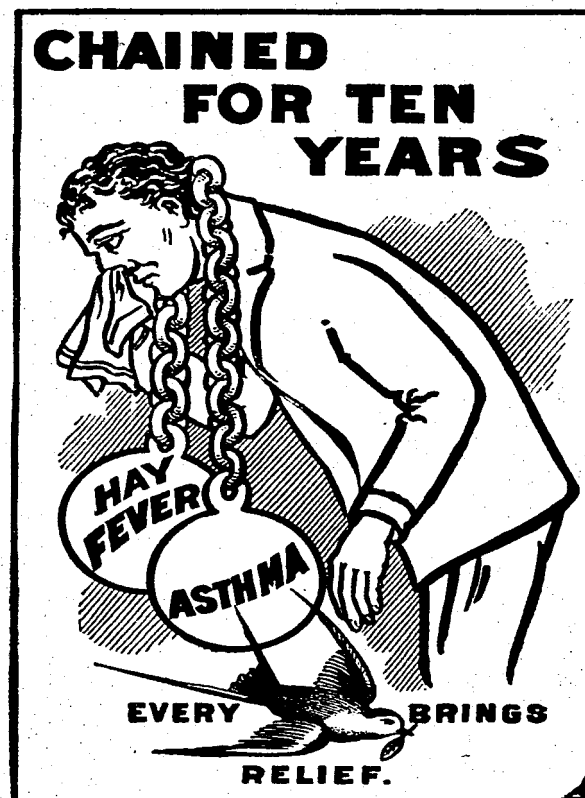
This cannot be explained upon
the principle of Telepathy, for no
one knew the card amid all the rest.
The experiment, I feel, means much
in helping to solve the problems of
mind and in explaining the phe-
nomena of imagination and clair-
voyance. I give it as a "nut" for
the physical scientists to crack.
Ultimately, I think, we shall come
to the conclusion that there is
nothing but mind: that thought
has power as a mode of motion to
print pictures, through the imag-
ination, and that, in reality, the
Imagination is the only creator.

HENRY HARRISON BROWN,
Editor of Now.

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cases. It cures when all else fails.

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Ill., says: "Your trial bottle of Asthma-
lene received in good condition. I can-
not tell you how thankful I feel for the
good derived from it. I was a slave,
chained with putrid sore throat and
Asthma for ten years. I despaired of
ever being cured. I saw your advertise-
ment for the cure of this dreadful and
tormenting disease, Asthma, and thought
you had overspoken yourselves, but re-
solved to give it a trial. To my aston-
ishment, the trial acted like a charm.
Send me a full-size bottle."

REV. DR. MORRIS WECHSLER,

Rabbi of the Cong. Bnai Israel.

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Money sent in unregistered letters will be at the risk of the sender. We assume the risk if sent by money order, bank draft or registered letter.

The PHILOSOPHICAL JOURNAL is not discontinued to subscribers at the expiration of the time paid for, unless we are requested to do so.

Local News Summary.

Folsom 2629.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly-entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

President M. S. Norton of the California State Spiritualist Association has been confined to his room for some two weeks by a painful illness. We are glad to see that he is again able to be out, and attending to his duties.

Mme. Young held her usual meeting last Sunday at Oriental Hall, 619 McAllister St., San Francisco, Calif. After an eloquent lecture by Mrs. Sarah Seal, she gave inspired messages to a large audience. Profs. Young and Bothwell-Brown furnished excellent music.

Spirit Messages were given last Sunday evening by Mrs. Eberhardt to her audience at 8250 22nd St., San Francisco, Cal. She also gave psychometric readings.

Mr. W. T. Jones, secretary of the California State Spiritualist Association, is still confined to his bed, closely threatened with pneumonia. He is being tenderly cared for by Mrs. Cleveland at her home, 1230 Filbert St., San Francisco. We hope he may soon fully recover his usual health.

The Society of Progressive Spiritualists held its Sunday evening meeting at Occidental Hall, 305 Larkin St., San Francisco, Cal. The song service was conducted by the Gillespie Quartet. Mr. Gillespie and Mr. Manchester sang a fine duet. Mr. Gillespie closed the services with a solo. Mr. Wm. Rider, president of the society, was in the chair.

Mrs. R. S. Lillie, after answering some questions propounded by the audience, gave an inspired lecture on "The Spirit Body and its Position, Education and Employments of Spirits after Transition." She made an earnest plea for the betterment of the race, so that an improvement might be made in the spirits continually being sent to the life beyond. It was an excellent lecture, full of thought and inspired eloquence.

The Oakland Spiritual Society met at Unity Hall, 856 1/2 Isabella St., last Wednesday evening, Dec. 4. Vice-President Stewart presided. The services were opened with an invocation by Mrs. Rebecca Stewart. Mrs. Gillingham read sealed letters and gave independent messages. Mrs. Sophia B. Seip also gave good readings. The hour being late, Mrs. R. Stewart closed the meeting. Vox.

Oakland Union Spiritual Society met in Fraternal Hall on Sunday, Dec. 8, at 3 p.m. Mrs. Gillespie lectured to a fine audience—subject: "Wrecked in Port," and in the evening Mrs. G. W. Shriner and Mrs. H. A. Griffin gave messages. Sunday, Dec. 15, at 3 p.m., Mrs. Gillespie will give a short address and read sealed letters. Music by the Gillespie family. In the evening Mrs. H. A. Griffin and Mrs. G. W. Shriner will occupy the platform.

MRS. C. E. PAUL, Sec.

Mr. J. T. Roberts, who has lately returned to San Francisco, and who is secretary of the Mediums' Protective Association, has consented to take charge of the headquarters of the State Association during the illness of Mr. Jones. He will be found there, at 305 Larkin St., at all hours.

Mrs. C. J. Meyer read flowers and sealed letters last Sunday evening at 335 McAllister St., San Francisco, Cal. Mr. Meyer furnished the music.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

Mrs. Briggs is an excellent organizer and worker, and a good developer and healer, as many can testify in San Francisco and vicinity. She will be quite a help to the Cause in Los Angeles.

The Sunflower Minstrel Club will repeat the entertainment given last week at Occidental Hall, for the benefit of the Mission Lyceum, at the Mission Opera House, in the near future. Those unable to attend the Occidental Hall performance will then have an opportunity to witness this excellent show.

Henry Harrison Brown had a good attendance at his meeting in Odd Fellows' Building Sunday evening. His theme was: "Our Social Relations." Next Sunday evening his theme is: "What are my Relations to the Government?"

At Woodman Hall, Oakland, last Sunday afternoon there was a conference, and in the evening Dr. Ravlin lectured on "The New Thought," after which messages were given by local mediums. Next Sunday there will be a conference at 2:30 and Dr. Ravlin will lecture at 7:30 on the "Generative Forces of the Universe," followed by messages by J. R. Little, Mrs. L. P. Knapp, Mrs. Amanda Smith and Miss V. Lundberg. C. F. VAN LUVEN.

The State Board of the California Spiritualist Association held its regular session last Saturday evening and transacted its regular business. Several cases were reported where mediums had been arrested under unjust legislation and persecution, for holding meetings without license by city authorities, because a fee was charged for admission.

Mr. H. C. McClure has returned from his mines in Shasta county, and after a few days' sojourn in San Francisco, will go to Los Angeles to spend the Winter in its more genial clime. We commend him to the Spiritualists of that city as an earnest Spiritualist.

SELF, a New Thought monthly, contains a course of lessons on "How to Enter the Silence." Anyone who reads and practices these lessons cannot fail to realize Health, Happiness and Success. Subscription price, \$1.00; single copy, 10 cents. Address, C. E. O. NORRIS, 1017 Madison St., Oakland, Cal.

A Performance for the benefit of the California State Spiritualist Association was given by the Sunflower Minstrel Club at Occidental Hall, 305 Larkin St., on Friday evening, Dec. 6, 1901. Under the excellent management of Mrs. Jennie Robinson, the entertainment was a decided success in every way—netting about \$35.00, which has been placed in the treasury of the State Association.

The large audience showed its appreciation of the good things given by repeated recalls of the artists, every one of whom well deserved the approval awarded, as every number was excellently rendered.

Mrs. Robinson also surprised her many friends by the display of marked talent, which amounted to genius, in the impersonation of the Irish character, "Pat Brady," who appeared on the scene as one of the "end men," or "Tambo." The make-up was a marvelous work of art in that line. The dialect was perfect and the character sustained throughout. Some were heard to say: "Well! Jennie Robinson has missed her vocation, even though she is a good medium; she belongs by right on the stage." Her son, Al. Robinson, acted his part, Bones, with great credit, while Fred Manchester (who is not an amateur) was simply faultless as interlocutor and central figure, and in the coon song, "Honey-suckle and the Bee," he captured the audience, and to him, as such an able assistant in every way from the first, Mrs. Robinson feels she is greatly indebted for the success which crowned their efforts, as also to the faithful work so unselfishly performed by every member of the club.

Mabel Pfeifer sang and danced admirably, "The Hoo-doo-doo Man." She is highly gifted and undoubtedly will make her mark in the profession if she chooses to follow it. James E. Duncan sang with great spirit and excellent impersonation the darkey character, "Coon, Ooon, Coon," and "Wolly Clogg," was given by Phil Trau, and it was Ologg and no mistake. "Sail Ho," finely rendered by E. Norman, ended the first part of the performance. Prof. Richard Young conducted the instrumental part of the music and Mrs. Geo. Norton presided at the piano, with the exception of one or two instances when Madame Young took her place. It is needless to say the music was first-class. Ernest Young and a little girl partner, whose name does not appear on the program, gave a Russian dance, which was *par excellence*.

The costumes were artistic and beautiful. It was understood these were pupils of Prof. Bothwell-Brown, and they certainly do him great credit. Lottie Armstrong sang in a sweet, pathetic voice and manner, "Little Black Me."

Again Fred Manchester appeared in monologue, introducing the song, "I'll Live, Anyhow, 'Till I Die," and "Move on," which was very funny.

Harry Cannon sang in an excellent manner, "Stay in Your Own Back Yard," and "buck and wing" by Phil Trau, followed by a sketch by Al. Robinson and Jim Duncan, introducing the songs, "Everybody has a Whistle like me" and "Mr. Dingee."

The performance closed with a cake walk led by Mabel Pfeifer and Joe Pracy, participated in by Fred Manchester, Pat Brady, Messrs. Robinson, Norman, Duncan, Baugo, Forest, Conon, La Sar, Johnson, Mrs. Dygert, Mrs. Maguire and Misses Armstrong and Alguetta. The performance was followed by a dance. R. S. LILLIE.

Mrs. Sophia B. Seip has returned to San Francisco and is located at 132 Sixth St. See her advertisement in the Mediums' Directory.

ASTROLOGY.

Science Against Luck. Your business, love, family affairs and health correctly foretold from planetary influence at birth. Learn Astrology. Be successful. Book free. PROF. MACDONALD, Binghamton, N. Y.

BANNER OF LIGHT, Boston, Mass. The oldest Journal devoted to Spiritual Philosophy. Eight Pages—Weekly—\$2.00 a Year. BANNER OF LIGHT PUBLISHING CO., 204 Dartmouth St., Boston, Mass.

California School of Psychology and Suggestive Therapeutics.

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This school is established for the purpose of teaching Hypnotism and Suggestive Therapeutics, and the treatment of disease by natural methods without drugs. Patients suffering with Functional Disorders, Nervous Diseases, Mental Troubles, Tobacco, Cigarette or Liquor Habit, admitted for treatment.

The only institution of its kind on the Pacific Coast. Refers, by permission, to the editor of the PHILOSOPHICAL JOURNAL.

CURED BY A MIGHTY POWER.

All Chronic Diseases Cured by a System of Treatment Originated by Dr. J. M. Peebles, the Grand Old Man of Battle Creek.

Dr. Peebles, the grand old man of Battle Creek, in whose brain originated PSYCHIC TREATMENT, has so perfected his method that it has revolutionized the art of healing, and it can almost be said that there are no hopeless or incurable diseases. This system of treatment has brought thousands upon thousands back to health, after they had been pronounced hopelessly ill by the very best local physicians. His cures have been proclaimed PHENOMENAL by the many thousands who have had a chance to watch the near neighbor, friend, or relative, pronounced at Death's door by the local doctor, brought back to perfect manhood and womanhood by this eminent doctor and his associates. These wonderful cures are brought about through a system of treatment originated by Dr. Peebles himself, which is a combination of mild magnetic remedies and a grand science, making the strongest healing combination known.



DR. J. M. PEEBLES.

This method has been so perfected by the doctor and his associates that any one may use it in the privacy of their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address Dr. Peebles' Institute of Health, Dept. 101, Battle Creek, Mich.

Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

Before announced.....\$24.00
A Friend.....25
C. Wyman.....25
Mme. Montague.....1.00
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Mrs. J. Baum Jr......50
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EVERY SATURDAY.

THE PHILOSOPHICAL JOURNAL

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Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, DECEMBER 21, 1901.

1429 Market-st. Between 10 & 11th Sts. No. 51.

THOUGHTS.

Each word or thought by us expressed,
It goeth forth maybe to bless;
Or it may be in evil wrought,
And will not rest 'till it doth find
A lodgment in some genial clime,
Where it may safely grow.
Securely fixed upon the mind,
Like tendril of some clinging vine,
It lives for weal or woe.
Yes, thoughts are things whose silken
wings

Outspread the rays of light.
They even trace the realms of space,
To planets far from sight.
Yes, they may stray to milky way,
And view her systems o'er,
Where beat on beat, in rhythms sweet,
Is heard forevermore, so pleasant to our
ears,

Is Nature's band, from central stand,
The music of the spheres.
Thoughts do possess the power to bless,
And lift to higher light, where we shall
see

The home to be, in mansions pure and
bright.
They tell of bliss ahead of this,
Where we shall see them face to face,
The angels bright, who veil from sight
All thoughts that would disgrace.

G. W. SANFORD, Verdugo, Cal.

BORDERLAND

Found Money by a Dream.

Augustus Rolfe, partner in a grocery firm at 183 Albany St., New Brunswick, N. J., lost a pocket-book containing \$720. The loss was a severe one, for Rolfe is a poor man. He advertised his loss in the newspapers, offering \$50 reward for the return of the lost money.

Rolfe dreamed that he had the money, that he took it out of his pocket, laid it on a shelf behind a package of some kind, and there lost sight of it. The next morning he at once acted on the suggestion conveyed by the dream. In half an hour he found the money. It had been placed behind a package of soap on a front shelf of the store. He at once took the money to the bank.

Rolfe now recalls laying the pocket-book down for a moment, fearing he would lose it. A customer engaged his attention, and the incident slipped his mind.—*Philadelphia Record.*

A Death Warning.

"I see my coffin coming!" exclaimed James Savery, a veteran employe of the city of Bloomington, Ill. "They are carrying it into the house, and I am afraid that I am going to die." The *Bulletin* of that city then goes on to say that the remarkable supernatural warning thus received

proved only too true. Before midnight he was a corpse.

The aged wife of the old man was greatly alarmed over the exclamation, but hoped it would not prove true and that it was simply the imagination of a half-awakened husband. She gave him every attention, however, but while summoning help shortly after 11 o'clock, he breathed his last.

Dreamed of a Shot.

An English mother, the wife of a respectable physician, dreamed that her son, then serving in the Crimea, had been shot in the foot. Some weeks later an officer returned home and informed the mother that her boy had been shot in the right foot. "You mistake," said she, "it was the left foot." It developed that the woman was right and the officer wrong, although the knowledge of the mother came absolutely from a dream.

History and experience are full of similar incidents, which cannot all be put down to chance. It is not impossible that two minds are sometimes so mutually attuned that one acts as a sender and the other as a receiver, thus realizing the phenomena of the telephone.—*Exchange.*

Some Notable Warnings.

I send you particulars of the following warnings, selected from many other mediumistic incidents that have happened to me during the last few years.

I have carefully omitted all extraneous matter and truthfully narrated the circumstances, which I noted down at the time of each occurrence. ERNEST A. TIETKENS.

While conversing with my mother one afternoon, I saw (apparently objectively) a large brilliant white butterfly rise seemingly from out the ground at her feet. It fluttered towards the ceil-

ing and disappeared, as if it were wending its way heavenwards. I mentioned this circumstance at the time and took note of the hour. My mother received the news the next morning that her brother had passed to the higher life at that very hour.

I was visiting Conishead Priory one Summer for several weeks. One Sunday I attended the evening service which was held in the large entrance hall. During the singing of the anthem, I distinctly saw, about the length of a yard before me, suspended, as it were, in the air (the fatal sign), a deep-edged mourning envelope, a sure warning of the death of a relation or friend. I wrote to my mother asking if all were well at home. As no news came during the next few days of any deaths, among my relations or friends, I dismissed the matter from my mind. When, however, the Indian mail arrived, some little time afterwards, I received a letter from my brother, announcing to me the sudden death of one of my nephews in India. He had passed to the higher life on the very day I had seen the warning, and allowing for the difference of time between England and India, almost, if not quite, at the very minute.

I dreamed I was standing in the hall at home, and I saw very distinctly a female figure approaching me holding a small salver in her hand, whereon was lying a letter which had a very deep-edged border (the fatal sign). I took the letter, but failed to recognize the bearer, although I seemed to know she was a servant. I mentioned the dream to my sister and we wondered for whom the warning was meant. A day or two afterwards my sister heard of the very sudden death of a servant who had recently left me and who had been in my service some time.

I was wintering abroad during the year 1900, and while in Egypt felt an overpowering impression that some evil had befallen a nephew of mine in England. So strong was this conviction in my mind that, not having my nephew's address, I wrote to a near relation for news about him. The reply was, that the last accounts were satisfactory. Again I felt the urgent impression of evil connected with my nephew. I wrote pressing once more to my relative, begging her to inquire personally if all were well with my nephew. The reply came: "Your impression was correct; his young wife, after an acute and painful illness, passed to the higher life."

Before retiring to rest on a certain Saturday night, I saw objectively above me (the fatal sign) an envelope with a black-edged bor-



Christmas Bells from the Cathedral Tower.

der. I considered it strange, as I knew of no relation who was ill. On the Monday following, my brother-in-law received a telegram from the Straits Settlement stating that his brother over there had passed to the higher life very suddenly, early in the morning of that day. I had seen the sign.

Here comes a warning to me, before even any illness was apparent to anybody:

I had arranged to leave Cairo on the Easter Tuesday of 1901. I had previously booked my passage by steamer to Piræus (Greece), and from thence on by train and steamer to Venice, via Athens. One night, a few days before my departure, I was awakened by a voice saying most distinctly: "Illness, trouble, beware!" Of course I felt rather uncomfortable, for I knew it to be a warning. I fancied it related to my sister, who was in a delicate state of health, and I wrote to her at once, begging her to be very careful of chills, etc. I started on the Easter Tuesday for Alexandria, sleeping at one of the hotels in that town for the night, to be ready and fresh for the morrow, when the steamer was leaving for Greece. On the Wednesday morning I was told that a case of death by plague had occurred the day before, and that the Consuls were waiting orders what quarantine was to be declared at the respective ports in Europe. The steamer's route had been changed that morning, and she was to proceed direct to Smyrna, leaving out Greece on her way. Taking Cook & Son's advice in the matter, I went on to Smyrna, having only two days' quarantine in the Bay of Voulas. The trouble, the expense, the annoyance I had to encounter through this change of route and the quarantine regulations that had to be followed, were very great, and only those who have had the misfortune to undergo them can understand this. In this case I was most distinctly warned of illness and trouble, long before it was known at Cairo that plague had broken out in Alexandria.

I had promised to meet a friend on a private matter. I felt sure he was to be trusted. An hour or two before the appointment I was sitting in my study and fell asleep. I dreamed I went to keep the appointment, but could not see any signs anywhere of my friend, but instead saw some evil-looking men, who seemed waiting for me. An intuition told me they wished to do me an injury out of spite and malice. I awoke, and the dream being so vivid, I determined to be careful. I kept the appointment, but unseen to others. I waited, but my friend never appeared, but I saw the men I had viewed in my dream evidently waiting for me. I thus avoided them. Afterwards I discovered that my letter had fallen into bad hands, and had I not had this warning given me in time, I might have fared badly.

I wished much to speak to a friend who had left town, and whom I had not seen for some considerable time. He had been staying in the country, attending to his professional duties. I determined at the first opportunity to run down by train and visit him. I decided to do this on the following Saturday, so as to have a quiet day on the Sunday. I wished to surprise him and did not write. A day or two before the date on which I had fixed to start, I received a letter from a lady friend,

saying she had had a warning dream about me, begging me to be very careful where I went or what I was going to do. She felt convinced I was on the point of running into some great danger. The night before I started I dreamed I saw a male human form; on the breast was a large scarlet blot clearly marked, not as if there was a wound, but as if the skin was discolored. I awoke, but could not decipher the meaning and the matter passed from my thoughts. I started by the train on the day fixed upon, and, having arrived at my destination, called at the house where my friend was staying. I then heard that he had been very ill and had been removed to some hospital; but I could get no clue as to the illness. I went to the hospital outside the town, which was isolated from other houses. It did not even then occur to me that there was anything contagious in the illness. On arriving at the house, or hospital, I inquired if I could see my friend. "See him!" replied the official, "certainly not, he is stricken with scarlet fever, and has it very badly." I need hardly say I walked away more quickly than I had come. The meaning of my dream and my friend's warning was thus clearly revealed to me.—*Light*, London, England.

Wonderful Dream.

G. B. Flux reports the case of a sailor to whom he administered nitrous oxide gas for the purpose of tooth extraction. While anesthetized, the patient dreamed of a shipwreck, through which he had passed in all its details. The dream could not have lasted more than ten seconds, while his experiences during the wreck covered a period of three and three-quarters hours.—*Medical Record*.

Unite or Perish.

J. P. COOKE.

At the recent convention of the N. S. A. held in Washington, Mr. James B. Townsend delivered an important address on the "Religion of Brotherhood." The address is very compact, logical and thoughtful. It provokes the Spiritualist of to-day to ask himself some serious questions. The "movement" is not flourishing as it should and we need to clear off the barnacles from the fair ship of Spiritualism.

"What is the Moral Value of Spiritualism?" is the question. If Spiritualism answers by showing that it is valuable as a promoter of well-being and well-doing, it will commend itself to all true men, who will then enter on the labor and expense of investigating its evidences.

What is Spiritualism? Answer—Mr. A. J. Davis: "It is first phenomenal or objective; then secondly, it becomes subjective and philosophical. It teaches by demonstration three articles of knowledge: 1. That man is an organized mentality, or spirit, of which his physical body is in general a representative. 2. That death is to man nothing more than a physiological and chemical change, leaving the states of affection and intellect unaltered, and thus preserve the individuality of the mind complete. 3. That the dynamical relationships between this earth and the spirit-land are perfect and intimate, whereby the departed

person may return and hold converse (sometimes, under proper conditions) with those remaining.

"The moral value of phenomenal Spiritualism is apparent in the demonstration it furnishes of immortal life. It establishes this sublimest of all human aspirations. Until the objective verities of Spiritualism became known, the hope of eternal, personal existence was enveloped in doubts many and painful."

The mission of this cult was not to bring a new religion to earth, but to demonstrate the truth of continued spirit existence—that is, of the possibility of rational immortality.

The intelligent Spiritualist recognizes morality as a law of the spirit. His law is not, "I will, or I had better," but "I ought." He recognizes morality as a law impersonal, overmastering the dictates of mere self, and holding all impulses in subservience to the highest Good. The spirit of man, perfected from the desires of animal life, freed from the bondage of sensual passion and imbued with the principles of kindness and beneficence, and emancipated from the influence of anger or revenge, may progress indefinitely along the path of spirit unfoldment and realize its divine possibilities, bearing Heaven in its inner life all along the way.

We must remember that the morality of impulse is uncertain; that of policy is mean and selfish; while that of spirituality is loyal, grateful, disinterested and self-sacrificing. It acts from faith in the Primal Soul of Goodness, and with reference to Goodness.

Another trait separates the spiritual from the merely formal moralist. Ordinary ethics is not all. Piety, which is religion touched by emotion, has its place. His affections not only flow earthward to his fellow-man, but turn heavenward. He not only loves his neighbor as himself, but he loves God as being the Soul of Good, the giver of every blessing and every capacity in the human spirit. He not only visits the widows and the fatherless, but he keeps himself unspotted from the world; he cultivates purity. With him toil is prayer; contentment is thanksgiving. He infuses into them a spirit of devotion which he has cultivated by the powers of the inner life of the emotions.

With him it is a good thing to live honestly, soberly, industriously; but all life is not outward, is not in traffic and labor and meat and drink. There is an inward world to which his eyes are often introverted—a world of spirit, of light and love; a world of great realities and of divine sanctions, of spirit experiences, a world behind the veil—a holy of holies in his soul where rests the Shekinah of God's Living Light and Holy Presence, where he knows there is a fullness of Life and Peace; and it influences his public conduct.

The orderly and beautiful method of his life is not the huddled chance-work of good impulses; it is not the arithmetic of selfishness, but it is a serene and steady plan of being, projected from the communion of the spirit with the inner life of truth, of justice and of love.

Let us not depreciate genuine morality, but only condemn that ostentatious piety which lifts up holy hands to God, but never stretches them out to help man; which annoys its head with the oil of sanctity, but will not defile its robes with the blood of the

abused man or beast, or the contact of the guilty; that which is loud in profession, but poor in performance; which makes long prayers, yet devours the mortgages on the widows' houses; which will tell a hungry man to keep up a good heart, when his poor stomach is so weak and empty that it cannot prevent his heart from settling down into it.

Let us condemn this every time, but remember that this is not real religion, but only sanctimonious hypocrisy. The kind deed may even be more the form than the substance of charity.

Those who rest in mere routine of kindness need the deeper life and the inner perception which detects the real meaning and gives the sanction to those deeds. Such need the vital germ of the spirit to be quickened; they need a changed heart, the new birth, or, rather, the evolution of the spirit, or the inner life.

There are a good many self-styled Spiritualists who are mere amateurs in religion. They like to speculate about it, to argue upon its doctrines, and to examine new theories—novelty-hunters. They go from sect to sect, from one church to another, tasting novelties: in one place to-day to hear an orator, in another to-morrow to hear a Latter-Day Saint. It is all the same to them, since all they want with religion is entertainment or excitement. They are like modern Athenians—ever seeking some new thing. Their mouths smack at a fresh heresy as if they were opening a box of figs, and are as delighted with a controversy as a boy with a sham fight, or as men are with a real street fight. They are liberals without any serious convictions. They need to be rooted and grounded in Love.

Read Mr. Townsend's address and seriously ponder it.

An Ether Ocean.

Scientists claim that the atmosphere encircling our globe is no more than five miles deep; that no man can live half that distance away from earth, as the air becomes too rarefied, but beyond the limit there is an "Ether Ocean," where space is annihilated; indeed, distance is no object, as it is not a physical, but a spiritual atmosphere, where vibrations reach boundless ends of space.

Moreover, this "Ether Ocean" permeates our own atmosphere, and those who are so organized as to render them in touch with the finer forces of nature, can communicate with each other to the ends of the earth.

THE PHENOMETER.

Stranger things than this are happening around us. Sir Julian Meadows, Professor of Celestial Electricity, England, left San Francisco for Manila last May, very quietly, for the newspapers failed to catch him.

He is the inventor of an instrument he put to test recently; it is named the "Phenometer." Before coming to San Francisco he made arrangements with the scientists of Columbia University, New York, to communicate with them from Manila by projecting a magnetic current through the earth, a distance of over 7,000 miles, "in less than an instant of time," and without wires or other material line of communication.

So delicate is the Phenometer it took Sir Julian three weeks to balance his indicator, so that it

would point to the zero mark. Both the instruments at Manila and Columbia University, New York, are very highly magnetized. The preliminary tests were made through the earth at Manila, assisted by Captain M. Lee of the United States Signal Service.

At a pre-arranged time Sir Julian gave three short taps on the Phemometer.

At Columbia four professors were waiting for the clock to indicate the time for the taps, when precisely on the very second their receiving instrument responded in three distinct beats.

THE BRAIN A PHEMOMETER.

A man's brain is a Phemometer, or galvanic battery, far more delicate and far more intricate than Sir Julian Meadows' instrument, that can send a magnetic wave, or vibration, clear through 7,000 miles of rock and earth.

It is a well-known fact, proved by daily experience, that some persons can communicate with each other when thousands of miles apart. No matter whether it is by mental vibration, brain waves, or by magnetic current, the fact of communication is there.

Scores of instances can be given if necessary. The little daughter of General Custer ran into the house one day in a fit of despair, exclaiming: "Oh, dear, my papa is being murdered by the Indians! I hear him crying for help; do run and help my dear papa." Then she collapsed and fell on the floor unconscious. She was hundreds of miles away from her father at the time and later events proved that General Custer was murdered at that very minute.

Moreover, several witnesses gave evidence that the General himself acted queerly all that morning and told his comrades in arms that disaster would befall him that day. He felt it coming.

General Lyle, the soldier-poet, predicted his death at Chickamauga. General Porter tells of three such instances during our war with Mexico. Captains Drum and Bergam of the U. S. Army, had like experiences, and Lieut. Gannt said: "Good-by, Porter; I shall never see you again." He was shot through the heart at the first attack. Lord Nelson correctly predicted his own death at Trafalgar. But to come near home. Many people have had experience more or less of "coming events that cast their shadows before;" some very much more so than others.

THE SENSE OF THE SOUL.

The senses of the body are entirely physical and are limited to five, but the sense of the soul is spiritual and its scope is illimitable.

If delicately-organized instruments like the Phemometer can transmit a magnetic wave through the earth 7,000 miles without visible means or line of communication, why cannot the brain of man send a vibration that would penetrate through the earth or over the sea twice 7,000 miles as easily as the X-ray reveals every bone in a living body when placed behind a solid wall?—*Human Nature.*

How to Get Occult Powers.

The student of occult science, who acquires tremendous will-power and vital force to overcome disease and adversity of all kinds, fully understands the importance of being much alone (in the silence) with his thoughts. By going into the silence the Mystic Adept, or

Master, of all the occult or unseen psychic powers, gets into a receptive condition, and by this practice learns how to master all nature.

In this connection we quote from Ralph Waldo Trine's great book, "What All the World's A-Seeking":

"Of the vital power of thought and the interior forces in molding conditions, and more; of the supremacy of thought over all conditions, the world has scarcely the faintest grasp, not to say even idea, as yet. The fact that thoughts are forces, and that through them we have creative power, is one of the most vital facts of the universe, the most vital fact of man's being. And through this instrumentality we have in our grasp and as our rightful heritage the power of making life and all its manifold conditions exactly what we will."

* * Earnest, sincere desire, sincere aspiration for higher and better conditions or means to realize them, thought-forces actively sent out for the realization, these continually watered by firm expectation, without allowing the contrary, neutralizing force of fear to enter in—this, accompanied by rightly directed work and activity, will bring about the fullest realization of one's highest desires and aspirations with a certainty as absolute as that effect follows cause. Each and every one of us can thus make for himself ever higher and higher conditions, can attract ever higher influences, can realize an ever higher and higher ideal in life. These are the conditions that are within us, simply waiting to be recognized and used—the forces that we should infuse into and mold everyday life with. The moment we vitally recognize them, they become our servants and do our bidding.

"We are born to be neither slaves nor beggars, but to dominion and to plenty. This is our rightful heritage, if we will but recognize and lay claim to it. Many a man and many a woman is to-day longing for conditions better and higher than he or she is in, who might be using the same time now spent in vain, indefinite, spasmodic longings in putting into operation forces which, accompanied by the right personal activity, would speedily bring the fullest realization of his or her fondest dreams."—*Magazine of Mysteries.*

Wrong-Headed.

TO THE EDITOR:

At the ceremony of laying the corner-stone of a new Jewish Synagogue at Duluth, Minn., last month, the Mayor of that city used the following language:

"With triumphal march through the centuries, unaffected by the glories or idolatry of Solomon, or the reverses and miseries of war, it became spiritualized, in a measure, during the Babylonian captivity; miraculously preserved through the dark period temporarily illumined by the glory of the Maccabees, it became humanized 1900 years ago and has been the beacon light to guide those nations which stand for progress and civilization."

The speaker appears to entertain the idea that the Nazarine did not reaffirm the teachings of the Hebrew prophets. There appears to be a conception among a certain class that a different cult was taught by the Son of Man. His conversation with the "young man" and the lawyer and his declarations in the Sermon on the

Mount unmistakably indicate that he was in line with Judaism. His teacher, Rabbi Hillel, taught: "Love all men and invite them to a life of holiness and virtue." Those who aver that a wrong action can be atoned for and the wrong-doer escape through the atonement, are misleading teachers. Reason and the Jewish Scriptures do not sustain that claim. Humanity is to be judged according to deeds, and the Jewish religion was not changed or "humanized" 1900 years ago," for it did not require it. The words of the great poet should be remembered by all aspiring souls:

Good, brave and joyous, beautiful and free:
This is alone Life, Love, Empire and Victory.

QUAKER.

From the Sea to the Hills.

[Written on exchanging my residence from a view of San Francisco harbor, to a home on Prospect Avenue, commanding a view of the famous "Twin Peaks" and other charming hills.]

I have come from the sea to the beautiful hills,
To the beautiful hills of green,
Where the balm of the fragrant morn distills
In a flood of heavenly sheen.

And all these beautiful hills are mine,
They are mine by divine descent;
To my soul they are a sacred shrine,
A fountain of sweet content.

For I am the sole legitimate heir
To all that my love can hold;
And the boon that I ask of the earth is to share
In her beauty as well as her gold.

They bring me no burdens, no taxes I pay,
The Father has made me a deed;
And all He requires that I keep in the way
Where His Love and Omnipotence lead.

Now I roll in my wealth, all beauty is mine,
And Creation is one with me;
I taste of the cluster that crowneth the vine,
And lave in the Infinite Sea.

And thus I am heir to these glorious heights
In the Land of the Sunset Flame,
Where Nature, in search of a model, delights
And captures the world with its fame.

Oh, the wonderful hills, the beautiful hills,
The glorious hills that shine!
They sing to my soul, and their language thrills,
Like the strains of a song divine!

They are evermore mine; in their beauty I share—
I am one with Creation and God;
And I hold the key to all that is fair
In the atmosphere, sky and sod.

And this is the Golden Key of Life,
'Tis the Key to new thought and new lore—
It opens the gates of Light where strife
And sorrow and greed are no more.

So I love my hills, my glorious hills,
In the beautiful Golden Land,
That is bright with the blaze of the sunset rays,
As it gleameth along the strand.

ELIZA A. PITTSINGER.

We Should Avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.—*Socrates.*

Each Day is a page in life's history; we cannot turn the leaves fast enough in our youth or slowly enough in old age.—*Sel.*

When you sit in judgment against your neighbor or yourself, see that the scales balance properly.—*Sel.*

"Words that Burn," a psychic novel by Lida B. Browne (price, \$1.25) is for sale at this office.

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I am poor, but if I had \$100 would willingly part with it, sooner than have missed the reading of the book.—*B. B. Marshall.*

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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, DECEMBER 21, 1901

A Cold Wave now is prevailing all over the Continent of North America, causing much suffering and impeding travel in many places by deep snow drifts.

Christmas and New Years Day, coming on our regular mailing days this year, we shall close the JOURNAL forms a day earlier each week. Correspondents will please take due notice.

A Temple for the Spiritualists of Oakland, Cal., is the latest project, as will be seen by an advertisement in another column. Spiritualists should have Temples everywhere, and use them for the propagation of the spirit messages and truths coming to the world from the spirit realm.

Those who wish to aid this enterprise may send their subscriptions to us and we will see that proper receipts are returned at once.

Mrs. Piper's so-called confession is repudiated by her. It was only a newspaper canard, gotten up for a sensation. The paper concocting it refused to publish her repudiation, as might be expected.

Dr. T. A. Bland gave a lecture in Herring Medical College, Chicago, on Dec. 4, by invitation of the faculty. His subject was, "Medical Freedom is Essential to Medical Progress."

Mr. W. J. Colville, the noted lecturer, has arrived from Australia, and will lecture in Room 11, Flood Building, corner of Fourth and Market Sts., next Sunday and on several evenings. He will hold classes there also for psychical development.

Christmas greetings to all our readers.

Philosophical Publishing Co.

In order to arrange matters in this office, so that some relief may be afforded to us, and give Nature a chance to repair our optic nerves and restore our vision, a joint stock company has been formed, and chartered by the State of California under the above name, to conduct the business of publishing the PHILOSOPHICAL JOURNAL and manage an Occult Book-Store on an enlarged scale. The company has sufficient capital to direct the business and make it permanent.

It has purchased the JOURNAL and its entire book business, and will fill out all subscriptions for the time paid for in advance, and collect all amounts due from present subscribers. It will take possession of the whole establishment on January 1, 1902.

The president of the corporation, Mr. Henry C. McClure, has been a staunch Spiritualist for 50 years.

The secretary, Mr. Daniel S. Thompson, is an occult student and teacher of Astrology, possessing rare business ability.

The vice-president, Mr. A. W. Robinson, is a metaphysical student and is interested in all lines of advance thought.

We shall continue in the editorial chair, and be the general manager of the whole institution, and our wife will continue to greet her friends in the store and assist us in conducting the JOURNAL—the only change being that we shall both have more assistants, and be relieved from such long hours and mental strain.

Our many friends all over the continent may be congratulated upon the additional strength which this arrangement gives to the PHILOSOPHICAL JOURNAL and its increasing business.

Now let every one interested in the New Thought take fresh courage in the Cause, and work for its up-building and triumph of the twentieth century philosophy of life and spiritual intercourse between the two worlds.

The capital stock of the corporation is placed at \$1.00 per share, and our friends all over the world are cordially invited to take from one to one hundred shares. The stock is fully paid up, and is within reach of all.

Holiday Presents.

What could be a more appropriate present to a friend than a BOOK embodying some of the interesting thought of this ever-advancing age? An examination of our Book List in this JOURNAL will no doubt enable you to make a satisfactory selection.

Or, why not send the PHILOSOPHICAL JOURNAL for a year as a Holiday Gift to your friends? It will be a weekly reminder of your love and esteem.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

Twentieth Century Triumph.

The century we have but just entered is destined to be more glorious than all its predecessors. Already have its wonders begun to materialize. Only last week Marconi flashed signals across the Atlantic Ocean 1700 miles without wires or any visible means of connection, except that recently manifested from the spirit-world, which has unlocked its store-house of treasures and given to man the power to talk with his brother spirit, whether carnate or incarnate—annihilating distance, and ignoring wires and all visible connecting-links.

We are informed by the daily press dispatches that Signor Marconi considers he has surmounted the initial difficulty, and that wireless telegraphy thus becomes a real and live factor of the commercial life of the world.

By this wonderful invention ocean steamships communicate with each other when 100 miles apart and traveling in opposite directions, giving news wholly unknown to each other. They can also communicate with the shore batteries at pleasure, and will not much longer be isolated from the busy world while traversing the great oceans.

This is all truly wonderful, but to have asserted 100 years ago that such was even possible, would have been sufficient cause to have consigned the person saying so, to the lunatic asylum, and a little while before that, would have caused him torture and even physical life itself.

But this is only the beginning. We are yet in the early morning of this wonderful century. What next?

In Tune with Nature.

He who lives in harmony with the Universal Life finds existence a perfect delight. For him the symphonies from the grand organ of Nature eternally roll. Each morning is the dawn of the resurrection day of new joys and each evening lights in his cloudless sky new stars of hope.

Back o'er his journey of life he may look and see how the rough places, as he struggled up the mountain way, have served to strengthen and train his feet for loftier heights. And glancing at the steep up which the pathway winds, he is not afraid, but, like the eagle, plumes his wings for lofty flight, and as the day grows brighter and brighter he rises higher and higher, until he bathes in heaven's own blue above the crags and peaks of mortal conditions.—Exch.

"How Shall I Become a Medium?" This question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation." For sale at this office. Price, 35 cents. By mail postpaid for 40 cents.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

The Dawning Light is resurrected as a weekly at San Antonio, Texas, at \$1.00 a year. Geo. W. Sims, M. D., is editor, and Chas. W. Newnam publisher. It is an exponent of the Association of Ideas, a mystic organization. Send for a sample and learn all about it.

The Metaphysical Magazine for December presents a feast in the contents of this Christmas number. It has two full-page engravings and six essays, besides editorial comments on the World of Thought. The price has been reduced to 10 cents.

EROS AND PSYCHE. A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

Letter from San Jose.

TO THE EDITOR:

A good number assembled at the 11 o'clock meeting of the First Spiritual Union in Sleeper Hall last Sunday morning, Mr. Joseph Murray presiding.

The subject, as previously announced, for consideration was "Liberalism." Mr. Carter, formerly of Seattle, was introduced and gave a very interesting talk on the subject. The following persons gave their views: Dr. Tripp, Mrs. Hambly, Mrs. Lenont, Mr. Vinter, Mrs. Bigelow, Mrs. Condit, Mr. Nichols, Mrs. Seely, Mr. Dexter and others.

The subject was well reviewed. Some one said that the whole was contained in the following sentence: "With malice toward none and charity for all," which led to a departure from the subject to take up the word "charity," rather favoring the word "love." Some one said there was a slight difference between the words "love" and "charity." Charity is the extension of love to all of our fellow-beings.

Next Sunday the subject of "The Ethics of Spiritualism" will be reviewed.

Many were sorry to learn of the illness of Mrs. S. Cowell, which prevented her being with us. She has been doing a good work here, and we all hope for her speedy recovery. MRS. H. L. BIGELOW.

Transition.—One of the oldest Spiritualists of this vicinity has just passed away, at the ripe age of 92 years. It was Capt. Alonzo Green, 3237 Encinal Ave., Alameda, Cal., who passed away on Tuesday, Dec. 10, 1901. He came to California in 1847, having left Ohio, his native State, with a party of young men for the land of golden promise. They crossed the Isthmus, and, purchasing a small schooner, sailed up the coast with San Francisco bay as their destination. Once in the bay a storm came up and they were wrecked on the southern coast, getting ashore in a half-dead way somewhere near the present town of Suisun. They started on foot for Yerba Buena, the young San Francisco, and after a trip of greatest hardship and privation, the party reached its destination. In a short time Captain Green went to Sonora and opened the City Hotel, one of the famous hostleries of the pioneer days. In 1873 he located on Bay Farm Island, on what is now the Sweet farm. Captain Green was a member of the Town Trustees in 1877 and has served the town of Alameda long and faithfully. He retired from public life over ten years ago.

Foretold by Astrology.

The following predictions, based on the conjunction of Mars, Saturn and Jupiter, the Sun and Uranus, and the Moon passing these two conjunctions, were made by Ernest S. Green and left at the office of the PHILOSOPHICAL JOURNAL, Dec. 2, 1901:

On the following dates such things as storms, earthquakes, disasters on sea or land, deaths of eminent persons, disturbed conditions of the elements, or conflicts between men, are likely to occur, and, in fact, these things are likely to happen any time between this date and Jan. 10, 1902, but more particularly on or near the dates given:

Dec. 10 to 15; 19 and 20; 25 and 26. (Dec. 10 to 14, bad for British Empire, if ruled by Aries).

Jan. 1 and 9, or days contiguous.

Fulfillments.—On Dec. 11, at 1:58 p.m., the heaviest earthquake in six years shook up San Jose, Cal., and was quite distinct in San Francisco and other Coast cities. Also another slight shock was felt in San Francisco, Dec. 14, at about 8:05 a.m.

Dec. 14. — Earthquake shocks were reported in dispatches from Salem, Ore., and Rome, Italy, the latter in two provinces.

The heaviest storm since 1881 visited England from Dec. 10 to 14, destroying telegraphic communication between London, Liverpool and Manchester, and the courts were obliged to suspend in many provincial towns. Also a fierce blizzard raged during same period in Colorado, Wyoming, and many other Western States. Heavy frosts also visited the orange groves of California.

In same period the Collier Mat-teawan was reported lost with all on board (30 persons) and the Scotch Bark Pinmore was stranded and seven of her crew drowned. Also a vessel went on the rocks off the British Coast.

Dec. 10.—General Bruce Hamilton encountered a command of Boers, killing 7 and capturing 131. Riot in a theatre in Rome same day, in which many were wounded, over a play.

Dec. 10.—1,000 Columbian Liberals, aided by Venezuelans, capture the seaport town of Rio Hacha.

Dec. 13.—The worst fog in years stopped ferry traffic in New York on both rivers; and disasters were narrowly averted.

Dec. 13.—Chili sends her ultimatum to Argentina and calls out 50,000 reserves under arms ready for war.

Dec. 13.—100 soldiers joined in a riot on "Barbary Coast" in San Francisco and beat two policemen who interfered.

Dec. 13 to 15.—Ten States reported in the grip of a blizzard and record-breaking cold weather caused many deaths.

Dec. 15.—In the morning, a terrible collision on the Illinois Central Railway, in which eight persons were killed and 11 injured.

Dec. 15.—Floods in Pennsylvania and New York cause many deaths.

Dec. 15.—Heavy earthquake in the Philippines, lasting 65 seconds, creating a panic, and several persons injured.

In view of these facts, who will deny that planetary aspects have a large influence upon the minds of men and the elements as well?

E. S. GREEN.

1804 Market St., San Francisco.

Sixth & Seventh Books of Moses.

Moses, the great law-giver of Israel, wrote the first five books of Holy Writ. These are generally known as the Five Books of Moses. It is believed and known to comparatively few, that there were two more books written by him known as the Sixth and Seventh Books of Moses. To these I wish to draw your attention. Writing manuscript of precious worth have existed for ages past that could be traced to the time of Moses; but few of these have been published except in small portions. This is accounted for by the fact that the high priests, clergy and heads of various religious bodies were unwilling that the people should be given those deeper mysteries, being fearful of losing their hold on them. Another reason is that it was feared that the information would be used for unlawful purposes. The Sixth and Seventh Books of Moses, as translated from the original writings, contain all that is embraced by the White and Black Art, together with the ministering spirits. The book will be sent prepaid for \$1.00. Price, in German, \$2.00. Circular of this and many other occult books free. Address:

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Spiritualist Temple in Oakland, Cal.

AGREEMENT OF ORGANIZATION AND SUBSCRIPTION LIST

For the purpose of forming a corporation to have for its object the acquiring of land and the building of a building or buildings thereon, and the maintaining and leasing of the same; one of the buildings to be so constructed that when complete it may be used for Stores, Offices, Theater, Printing Office, or other business purposes, as well as for and by the Spiritualist Societies and people for the purpose of propagation, cultivation and expounding of their tenets, and of liberal, higher and progressive thought and all matters pertaining thereto. Said building to be known as the "Spiritualist Temple," and to be erected in Oakland, California.

Said Incorporation being for the purpose of providing funds for the purchase of said lands, and for the erection of said building and the incorporation and organization of said Company.

We, the undersigned, each in consideration of the promise of the other, do each agree, one with the other, to subscribe for and take, and we do each subscribe for and take a number of shares of the capital stock of said Corporation as soon as formed, set opposite our respective names.

Said Company to be incorporated for not less than 200,000 shares, shares to be of the par value of \$1.00 each, and we do each agree to take and pay for the number of shares we do each hereby subscribe for, and pay therefor the par value of said shares as follows: Said shares shall be paid for at 10 per cent. on the 1st day of each quarter after the date of our individual subscription, and payment shall continue and be due the Company on the first day of each quarter until the full par value of the stock has been paid for by quarterly payments. We mean that said quarters shall be Jan. 1st, April 1st, July 1st, Oct. 1st of each year; and we do each guarantee, one with the other, to make all the payments, as they fall due, to the Central Bank, of Oakland, California, Trustee for the fellow-associates of this agreement, the said Trustee being herewith instructed and empowered to pay said money over to the said proposed Company as soon as incorporated. This agreement, as soon as said Company is incorporated, shall be assigned by our said Trustee to and for the benefit of the said incorporation to be incorporated.

Said incorporation shall be known as "The Spiritualist Temple Association" of Oakland, California.

It is understood that one-half of all the capital stock of said Association shall be set aside in the Treasury of said Corporation, and can only be sold to the Spiritual Association and organizations. It is not the intention that any stock shall be sold at less than its par value.

We desire to have as large a building as it is possible to obtain subscriptions for; we have therefore left at this time the amount for which said Company may be incorporated for, at a minimum amount, so that if the majority of the subscribers hereto believe that a larger amount is warranted, that said Company may be incorporated for and with a larger amount of capital stock.

Thomas G. Newman is hereby duly appointed as an agent to receive subscriptions for the Corporation known as "The Spiritualist Temple Association" of Oakland, California,

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TO THE EDITOR:

It is with pleasure that I can now inform the public through your valuable paper that a genuine Home for Mediums is under consideration and preparation by the N. S. A. A building has been purchased by this Association; the money for the same has been paid from our treasury, and we are beginning the work of founding and maintaining a true home for worn-out and needy mediums. The building mentioned is at Reed City, Mich. It adjoins the well-known sanitarium of that staunch Spiritualist, Dr. A. B. Spinney. It is as yet in a crude condition, and must be altered and repaired to serve the purpose of a Home. This building must also be furnished suitably and comfortably. When the work is complete it will be heated by steam from the heating plant of the sanitarium. For a low cost Dr. Spinney offers to feed the inmates, and to give the best of medical care and nursing to any who are sick; these can be removed into his hospital and be well cared for. Dr. Spinney also intends at once to deed a lot of land adjoining this Home, to the N.S.A., that additions can be made to the building as soon as possible.

We know that it will take much money to equip this Home, maintain it, and to keep its good work in operation; but we hope and believe that the liberal Spiritualists all over the country who learn of its mission, and who are in sympathy with it, who desire to see the poor and needy of our workers kept from the poor-house, or from suffering elsewhere, will heartily respond to our appeal and send in their contributions to the special fund we shall at once create for this noble work.

The Board desires to have the work on the building progress as rapidly as possible, so as to have the Home ready for the occupancy of at least 12 or 20 inmates by next Summer. This can be readily done if our good friends will send in their contributions—of dimes or dollars—all will be appreciated and properly acknowledged. Contributions may be sent directly to these headquarters of the N. S. A., and will be especially applied to the Mediums' Home when specified. Donations of bedding, towels and such necessary articles will be gladly accepted. Societies, individuals or groups of friends can endow or furnish a room if they wish, and name it to suit themselves, by paying \$50.00 or more and any good work done for this Home will, indeed, receive the gratitude of the N.S.A., the thanks and appreciation of weary souls who will find comfortable habitation there, and the sweet benedictions of the angels. Please, dear friends, send in your aid, and help us to carry on this needed work for humanity.

The Home will not be sectional in any respect; it will be open to applicants from all sections as far as accommodations can go. Its facilities will be increased as the fund grows, and we feel that success will shine upon this unselfish work for the good of our way-worn mediums, and, by so doing, help to build heavenly homes for yourselves in the bright Beyond.

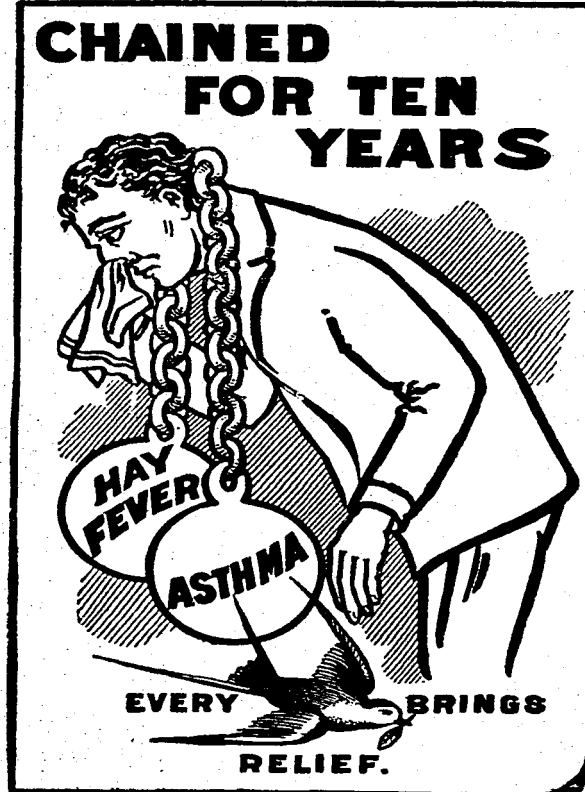
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Remit by Money Order, Registered Letter or Bank Draft. Never send Coins in letters; they wear holes in the envelope, and may be lost. Never send us a Personal Local Check, for it costs us from 10 to 25 cents to get it cashed.

Local News Summary.

Folsom 2629.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome.

O. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month.

W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 805 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. Mrs. R. S. LILLIE, of Boston, is engaged for the present season.

The Society of Progressive Spiritualists held its regular meeting at Occidental Hall, 305 Larkin St., San Francisco, Cal., last Sunday. After the usual song service, Mr. Wadsworth and Mrs. Sadie E. Cooke rendered a duet, which was followed by an address by Mrs. R. S. Lillie on "The Relative Value to the World of the Philosophy of Spiritualism and the Dogmas of Christianity." Her inspirational address was excellent and received much applause from the audience.

Mrs. S. Cowell is again indisposed and was unable to fill her engagement at San Jose last Sunday.

Mrs. McMeekin has located at 205 Turk St., San Francisco. See Mediums' Directory.

B. Fay Mills gave a lecture last Sunday evening at Golden Gate Hall, San Francisco, to a large audience on "How I Read the Riddle of the Universe."

Mrs. C. J. Meyer read flowers and sealed letters last Sunday evening at 335 McAllister St., San Francisco, Cal., and gave spirit messages. Mr. Meyer furnished the music.

Spirit Messages were given through Mrs. Eberhardt at 3250 22nd St., San Francisco, last Sunday evening to a good audience.

Mrs. Sarah Seal delivered a fine inspirational lecture at Oriental Hall, 619 McAllister St., San Francisco, last Sunday evening, after which Mme. Young gave spirit messages and psychometric readings to a large audience. Profs. Young and Bothwell-Brown furnished fine music.

The Order of Astraea held a meeting last Sunday afternoon at 1726 O'Farrell St., San Francisco, and a fine lecture was delivered by Mrs. Crawford.

President Norton has recovered from his indisposition and is again at his post at the headquarters of the State Association each evening.

At Woodman Hall, Oakland, last Sunday Dr. N. F. Ravlin gave a discourse on "The Generative Forces of the Universe," which was very instructive and eloquent.

Next Sunday Dr. C. O. Beam, professor and teacher of the College of Fine Forces, of which Dr. E. D. Babbitt is Dean, will lecture at 2:30 p.m.

At 7:30 p.m. Dr. Ravlin will lecture on "Adam and Eve in the Garden of Eden," and messages will be given by J. R. Little, Miss V. Lundberg, Mrs. A. Smith and Mrs. E. C. Nelson. Admission free to all these meetings.

C. F. VANLUVEN.

Sunflower Leaguers.—Don't forget our regular meeting Thursday evening, Dec. 19. A large attendance is requested, as important business will be transacted.

The Sunflower League.

The organizers and promoters of this new movement are desirous of reaching and interesting the Spiritualists of California in the objects and purposes of the organization, and I will give a sketch of what has been done thus far and what the expectations for the future are.

The California State Spiritualist Association has so far found it difficult to do the work which should be done by such an organization, and, in fact, the officers and Board of Directors have been so handicapped for want of means that no plans or work, such as putting organizers or missionaries into the field for the spread of this truth, could be carried forward. The headquarters reading-room, circulating library and Bureau of Information at San Francisco have been kept up by the earnest efforts of President M. S. Norton and Secretary W. T. Jones, whose self-sacrificing labors had been observed by those who felt that a helping hand must be called to their assistance.

An invitation was therefore given to friends of the Cause who were within reach to meet at the office of the State Association and council on ways and means for the advancement of the work, and the organization of the Sunflower League was the result, with J. Shaw Gillespie as President, who has already proven the wisdom of our choice. Mr. Jones, Secretary of the State Association, was elected Secretary *pro tem.*, and the remaining officers and Board of Trustees duly elected.

The initiatory steps toward a bazaar had already been taken by the First Spiritualist Ladies' Aid Society, which was turned over to a committee of ladies of which our co-worker, Mrs. Sarah Seal, was chairman and Mrs. Rene an able assistant, and good work was done before the organization was completed, which went far toward final success.

The bazaar began the evening of Thanksgiving day, continuing Friday and Saturday, and was a grand success, in spite of the fact that the weather was about the worst that San Francisco can furnish.

A committee of eleven members was appointed by the League to arrange for the bazaar, of which Mrs. Sarah Seal was made chairman. Her health failing, Mrs. Anna L. Gillespie was appointed in her place, and her executive ability, untiring zeal and ever-ready hand and mind contributed greatly to the final success. Occidental Hall was beautifully decorated. The several booths were artistic in conception and detail.

Mrs. Shriner had the Doll booth in charge, which was a fine testimonial to her artistic taste and ability in that line.

The Quilt booth was in charge of Mrs. Alice Briggs, and was one which contributed substantially toward the financial results. Two fine quilts were donated—one by Mrs. Addie E. Wood of Oakland, the other by Mrs. Sarah Dunagan of Berkeley.

The Household booth was presided over by Mrs. T. Johnson, who is always a zealous worker.

The Fancy-Works department by Mrs. B. F. Small, which means that it was first-class in every respect.

Mrs. C. L. Ford's work at the Confectionery and Ice-Cream booth cannot be too highly commended, requiring, as it did, constant work which she so generously undertook for the Cause she holds dear. She was ably assisted by her sister, Mrs. Evans, and her daughter Leah. We are also under great obligations to Mr. Ernest Head, Secretary of the Twentieth Century Club, who rendered valuable assistance at all times.

Mrs. Sarah Starks had one of the severest tasks in taking charge of the refreshment tables, and earned the hearty thanks of all by her excellent management. Mr. Starks did valiant service, as also did Mrs. Everett of Hayward.

The Wheel of Fortune created more merriment than any one thing and perhaps did as much, or more, toward the financial results.

All appreciated the good work done so willingly and with such good cheer by Mr. Fred Manchester and Mr. T. Johnson especially.

The Fortune-Teller's Cozy Corner was quite an attraction, decorated by Mrs. Rene and presided over by her as the Spanish Girl and several of our willing workers, the mediums giving assistance at times. Among these were Mrs. Shriner, Mrs. Griffin, Mrs. Jennie Robinson and others.

A Fish Pond was in charge of Mrs. Jennie Robinson, and was quite a source of pleasure, especially to the children.

And last, but by no means least, was the Japanese Tea Garden, decorated true to Japanese art. This booth was in charge of Mrs. Fred Manchester, whose

bright face gave additional charm. Three young ladies dressed in Japanese costume assisted at the tables—Misses Mattie Ketchum, Mabel Shriner and Rosa Alguetta.

The proceeds of the bazaar were about \$160.00, which was considered by all a great success, all things considered, for the first effort of the Sunflower League.

The League wishes to extend hearty thanks to all who in any way contributed to the success of this enterprise.

The membership and work of the future will be spoken of in a future article, as time and space forbid at present.

R. S. LILLIE.

Letter from Geo. F. Perkins.

I desire to inform the many friends of Mrs. Perkins and myself that I have located for business in my lines of legitimate mediumship, viz: tests and psychometric readings, healing, developing, etc., at 1073½ Market St., S. F. I will give psycho-biological readings by letter if the parties will state age, sex and month in which they were born. I have given such readings all over this continent for 15 years with great success.

I will also sell the wonderful Vitae Ore remedies that have done so much for Mrs. Perkins. In view of the fact that I have not had proper opportunities to earn sufficient money to meet our demands, by reason of the close attention to Mrs. Perkins during her illness of many months, I appeal to those wishing my services for a nominal sum, to call or write me at once, and assist me to earn that which everybody must have.

Mrs. Perkins has recovered to that extent that she assisted at our circles Friday evenings.

We wish all our friends who came to our relief in the dark Summer days a Merry Christmas and an exceedingly Happy New Year, at the same time hoping that the clouds which have been hanging over our heads during 1901 will clear away during the coming year.

Our case against the Gas Co. of Chicago has not as yet brought us any satisfaction, hence we are unable to reimburse our benefactors as we had hoped.

Geo. F. PERKINS.

Residence: 1118 Brush St., Oakland.

The Oakland Spiritual Society met at Unity Hall, 856½ Isabella St., last Wednesday evening. Mrs. Rebecca Stewart opened the meeting with an invocation. Dr. Palinbaum became entranced and gave tests to a number of strangers in the audience. Mrs. Armstrong gave 26 satisfactory psychometric readings. Mrs. V. Lundburg of Oakland gave tests that were appreciated by those who received them. Mr. Preston made a few remarks, and he proposed that all the spiritual societies of Oakland meet Tuesday evening to hold a watch-night meeting and have refreshments before going home. Friends are requested to watch the notice where the meeting is to be held. Vice-President Stewart closed the meeting.

Dr. A. L. Astor, Sec.

The Ladies' Spiritual Aid of San Francisco held the usual business meeting on Wednesday afternoon at Occidental Hall, 305 Larkin St., San Francisco, Mrs. B. F. Small presiding. Much interest was manifested upon the report concerning the success of the bazaar which was inaugurated by this society.

The usual entertainment for the last Friday of each month will not be given during December on account of the holiday season, but the ladies will hold open house on the first Wednesday of January at the headquarters and invite their friends to call.

Mrs. Wadsworth will treat the children of the Progressive Lyceum to an ice-cream and cake feast on Saturday afternoon, Dec. 21, at 2 o'clock.

The regular Christmas entertainment will be given Sunday, Dec. 29. Full particulars may be expected in next week's JOURNAL.

Mr. W. T. Jones has so far recovered from his recent illness as to be able to walk out for recreation and air, and we hope he will soon be fully restored to health again.

Oakland Union Spiritual Society met in Fraternal Hall on Sunday, Dec. 15, at 3 p.m. Mrs. Gillespie, after reading a fine poem and singing by the Gillespie family, answered written questions for a large audience, and in the evening Mrs. G. W. Shriner and Mrs. H. A. Griffin gave messages.

On Sunday, Dec. 22, Mrs. Gillespie will lecture at 3 p.m.; subject: "Star of the East," and in the evening Mrs. Gillingham will occupy the platform.

Mrs. C. E. PAUL, Sec.

A Spiritualist Lady would like to obtain light housework from 8 a.m. to 4 p.m. Address, Mrs. IDA SARGENT, 2929 28th St., San Francisco. 51t4

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DR. J. M. PEEBLES.

This method has been so perfected by the doctor and his associates that anyone may use it in the privacy of their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women, suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address Dr. Peebles, Institute of Health, Dept. 101, Battle Creek, Mich.

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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VOL. 38. { T. G. NEWMAN, {
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, DECEMBER 28, 1901.

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Between 10 & 11th-Sts.

No. 52.

CONSOLATION.

As the tiny sparkling dew-drops
Gather on the blushing rose,
And they drink the inspiration
That from Nature's censor flows,
And the quiet hush of even,
When the long, bright day is done,
So we ever gather 'round thee,
From our bright and happy home.

Gather 'round thy hearth and fireside
In the firelight's ruddy glow,
Forms to thee that long were hidden,
Loved ones from the long ago.
Some there are, who, standing by thee,
Catch a glimmer of the past,
Hoping some day to requite thee
And receive thee home at last.

Into earth-life's darkest chasms
Come they with their light divine,
Bearing with them bright evangels,
Who can make thy life sublime.
Loved ones who so long have faltered
O'er life's dark and hidden way,
Hoping all things might be altered
And darkest night turned into day.

So they come with shining raiment,
O'er their pathway thro' the skies,
Singing songs of sweet fulfillment,
That the soul of man ne'er dies.
So ever rally 'round the fireside,
Beckoning hands will bear thee on;
O'er the rough and stormy tempest
Thou canst brave the wildest storm.

Then the sun shines on forever,
And the roses all in bloom,
Prove that life will cease, ah, never!
It shall conquer o'er the tomb!

H. W. LONGFELLOW.
(Through Mae E. R. Hunt).

BORDERLAND.

Talks with "Dead" Wife.

"General" William Booth is a Spiritualist, in the broad meaning of the term. Soon after the death of his wife, some years ago, the immediate members of the family heard the Salvation Army leader's voice in his bedroom. It was known that the General was alone, and, as the voice was clearly being used in a conversational tone, one of the daughters went in to see who could have disturbed the General's privacy. She found him alone.

"To whom were you talking, General?" she asked.

"To your mother, my dear," was the unexpected reply. And then, in answer to the daughter's look of inquiry, the General explained that he frequently held long conversations with the spirit of his dead wife, who, he firmly believed, was always beside him, as in life.

Thereafter, the sound of the General's voice holding converse when it was known no one had entered the room, caused no comment. It was taken for granted that he was communing aloud with the spirit of the remarkable woman who in life had been known as the "Mother of the Salvation Army."

—North American.

Spirit Letter from Mother.

Last January I was invited to spend an evening at the home of a friend, where I met a young woman who is a gifted psychic. She is not a professed Spiritualist, in no

sense a public medium, and only at my urgent request consented to try to get a letter for me from my mother.

We sat around an ordinary parlor table upon which rested a tablet and pencil, our hands resting

lightly upon it. After a brief interval passed in ordinary conversation, the hands of the medium beat rapidly upon the table, she seized the pencil and began to write slowly and laboriously, as one unaccustomed to the use of a pen.



A New Year's Party—1902.

The message was from my mother and began thus:

"Oh, so long have I wanted to let you know that I was always with you in all your joys and sorrows!"

Then followed many details of my life since she left me, and a warning concerning a certain business transaction in which I had entrusted money to a third party whose honesty I did not question.

The medium had no knowledge whatever concerning my personal affairs, and subsequent investigation proved the warning to have been well founded. The handwriting was a perfect fac-simile of my mother's, and, a most peculiar characteristic, she wrote "cross-ways" of the tablet, as had been her invariable custom.

I was naturally much impressed by the indisputable evidence of my mother's personality, and when convenience permitted, visited my friend again and secured other letters, all bearing the same stamp of her individuality and dealing with my personal affairs, in which she evinced an anxious interest.

The psychic power is natural in this family, a brother of the young lady referred to being a perfect clairvoyant. The subject is never mentioned outside the family circle, however, and I was admitted as a mark of special friendship. On one occasion, a few months later, I spent an evening with them, and we sat a party of three in a dark room, while the gentleman in question described the spirit friends he saw.

Suddenly he said: "Here comes a minister!" giving a minute description of him, which would indicate either an Episcopalian or a Catholic. By conversation we learned that the stranger had come on a mission to me, and after the gas was lighted he stated in writing that he wished to use me as an instrument for carrying on his work with the pen. I was requested to sit alone for a half hour each evening in a dark room for development.

The next evening I retired to my room and sat at my desk, resting my arm lightly thereon. In less than 15 minutes my hand began to vibrate, the motion gradually extending to the arm with what is known as the "muscular movement," a system of penmanship I had never been able to master.

For about two weeks the program did not vary. I covered countless sheets of paper with the markings familiar on copy books. Then I suddenly began to write a letter at my mother's dictation, in which she expressed her great joy at being able to communicate with me direct, and related much that I wished to know concerning other relatives in the "far country."

The next evening my ministerial friend, who I now learned was a Catholic priest, stated that he wished to dictate a sermon. I took about a thousand words as rapidly as the pencil could fly over the paper, the subject matter dealing with conditions in the Catholic church of which I had no knowledge and toward which I had inherited an unusual prejudice.

This was followed by other articles of similar or greater length, a lecture, oration, poems, etc.

This personality of a man I never knew on earth has modified my views on many questions, taught me patience, gentleness, self-control. The story of his life, which began in Ireland, never ceases to interest me, and his descriptions of the life beyond are full of beauty

and charm. I have asked questions on every conceivable subject, and the replies are always prompt and satisfactory.

Within a few weeks from the time I began to write automatically, I developed the power of clairaudience, and can carry on a conversation of any length with any friend in the other sphere I may choose to ask for. Incidents have been related to me concerning the passing away of certain friends whose relatives I have never seen since, and so had no opportunity to learn of them through the ordinary channels.

My mother has told me of certain events happening in the homes of relatives at the present time which a letter of inquiry proved to be absolutely correct. — *Chicago Record-Herald*.

The Organic Class.

JESSIE S. PETTIT FLINT.

As man can perceive the law of change through matter, he surely should be able to recognize the law of stability in the soul that permeates and vitalizes matter. Without Law and Order somewhere, chaos would reign. We can also understand that the ruling or controlling power must be the one that contains order, stability. A ruler without order or stability is a failure. To be sure, matter limits its expression, holds us down to its own level, and the ugly duckling can never become a swan if she really be a duckling. Each soul being stable, holds its relative position in matter, compelled to do so by the law of vibrations. And as soul possesses the element of shape, you will find each soul always expressing itself through matter, endlessly, with the same shape and individuality, although the personality is continually changing. Thus a man is always a man, a dog a dog, a horse a horse. And do you think that the creatures desire to be other than what they are?

Even man wishes to retain his individuality; he does not wish to be lost, as he calls it. He wants to be himself. He may long for a change of personality, of conditions and environments, and who is there but wishes to be better in more ways than one, to be free from vexations and unlimited in powers. Powers! That is the word, the secret within, the soul that is full of power struggling for expression through the troublous matter. And the aggregation of all souls, all life, forms the power that controls and rules the Universe, a power stupendous to contemplate, a Complex Deity. Man, so far as we know, is the highest expression of life in the Complex Deity, but he is naught without the upholding force of all his brother souls and lives in the Universe. And what shall be the relations of all these lives and souls to each other?

An injury to a part of an organism is an injury to the whole. In looking at our own race, do we not consider it a loss to a soul, when that soul is obliged to relinquish its hold upon an infant body and forego the teachings of an earth experience? And how about the loss to the creatures that are compelled to shorten their earth experience? Is not the loss the same? And does not this loss, this continual struggle to control earthly matter, to mature and ripen it—this constant effort, and never being able to accomplish, weaken

the soul in its control of matter? Is it not an injury to the Whole, from the highest to the lowest?

Man, as we have said, stands upon the apex. But he would not be there, he could not express or clothe himself in matter, without the souls and life below him. From the very least, up, the stability and order of soul raises matter in its ever shifting state, to a point of vibration where the soul of man can grasp and use it. All the earth is our foot-stool—but if we abuse that foot-stool, what will be the result? If a Soul is weakened in his control of matter, he cannot perform with thoroughness and fineness his part in its evolution. The matter will be brought to the required vibration, but the elevation and higher qualities it might contain will be lacking. The body will not be much more than a living personality, because of the lack of penetration by soul.

Does man desire to inhabit such a form? The highest point in physical matter which man can reach is the perception of Complex Deity and the realization that he is a part of that Deity; that within himself is Order, Law, Stability, and that it is his mission to so control and permeate matter with himself, that the expression is one of Law and Order; that it is his duty to so conduct those expressions, that no interference is given, no obstacle placed between other souls and their own control of matter. The growth of one is as important as the growth of another.

The elevation of matter is not alone a mental process. We absorb and assimilate material with which to build and sustain our bodies. From air and water and food are drawn supplies that keep the form in condition to be vitalized by soul. Man has made a study of food and of drink, as to how much and what variety to be used, to produce certain effects—to make the slender form plump, and to reduce obesity; for the brain-worker, and for those who use the muscle. But he has forgotten to seek out the way to develop spirituality, thinking, no doubt, that spirituality lay in another province entirely.

But how can a soul express itself without the matter will vibrate spirituality? Build bodies of pure, sweet, healthful food, and soul will shine through them; but it can never penetrate to any great extent when matter is fed on grossness and poison. Pure thoughts come through pure bodies—the soul can send them out and express them. Let us build well, thoughtfully, carefully. Select, not because we like a thing, but because of the end in view, and educate our taste to prefer the simple, healthful foods that Nature provides in abundance, and that, by the taking, no soul is wronged, no rights of others disregarded. Let us feel the strength that comes from the brotherhood of souls, and let the blessing of Complex Deity be with us all.

Inspiration in the Vineyard.

R. B. DICKIE.

It was a bright day in midsummer when I mounted an eminence in the middle of our vineyard, halted, and turned around, facing the North, to take a view of the scenery.

I had not only a picturesque view of our whole ranch, with its house and other buildings on a hill—hidden, almost, from sight by a four-year-old orchard—the meandering

brook which had crossed but had been changed into directed water-course, the of which were now lined with vines and other cultivated vegetation; but a thrilling aspect was spread out before me in the distance, upon which I delighted to gaze with wonder, love and praise. The neighboring and distant ranches were visible; the extended plains and foothills also.

Then, about 100 miles away to the East, comes the magnificent Sierra Nevada mountain range with its 43 peaks. The general height of the range is from 5,000 to 8,000 feet above sea level. Mt. Shasta is 14,511 feet and Mt. Whitney 15,860 feet high, the highest in the United States. From our standpoint, we can see the snow on the mountains for the greater part of the year, which glistens under the sun's warm rays like silver, especially after they have a fall of the "beautiful," and in some of the canyons I believe snow and ice are perpetual. In the valley our precipitation is rain—no snow. Looking to the West, some 100 to 120 miles away is the Coast Range, varying in height from 2,000 to 6,000 feet, sometimes covered with snow; while we in the valley have warm Summer weather.

The Marysville Butte hills in Sutter county look like large, high, blue hay-stacks, 2,000 feet in height. What human being, with all this wonderful and delightful scenery before him, would not be stirred with the finest emotions of the soul?

I was led to repeat a piece we used to sing in our meetings in Bay City, Mich., when G. H. Brooks used to administer spiritual things to our little flock there, viz: "Then let us be happy, for earth is a beautiful place," etc. And if ever I realized the truth of these lines it was then. An inspiration seemed to flow into my whole being. Oh, how beautiful and good earth and everything appeared to me. My heart was filled with love, gratitude and admiration. I was perfectly happy, and could see no evil, for all was heaven within. I had friendship and good-will for all, alike—friend or foe—in fact, for all created things. I could see and feel that there was "nothing made in vain," and therefore, under the circumstances, that "whatever is, is right," and that there is not, and can not be, any hindrance (i. e., absolute prevention) to Nature's work of evolution, constantly going on in the world. While thus happily meditating, I was suddenly impressed with some of the writings of divinely-inspired poets, which I often love to repeat in song, such as:

There is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.

There everlasting Spring abides,
And never-fading flowers;
Death, like a narrow sea, divides
That heavenly land from ours.

Sweet fields beyond the swelling flood,
Stand dressed in living green;
So to the Jews fair Canaan stood,
While Jordan rolled between.

Could we but climb where Moses stood,
And view the landscape o'er, [flood,
Not Jordan's stream, nor death's cold
Could fright us from the shore.

On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.

Oh, the transporting rapturous scene,
That rises to my sight!
Sweet fields, arrayed in living green,
And rivers of delight.

The physical and spiritual are blended here below, and beautiful

in those seasons of spirit communion, I feel to be very near the Borderland, so I can almost see and hear their voices from the other shore.
Roseville, Cal.

Spiritual Humanitarianism.

A. B. SPINNEY, M. D.

At the N. S. A. Convention in Chicago, and in Cleveland, I called attention to the fact that we had no endowment beds, or place for our sick and disabled ones, in any hospital in this country, while all other denominations had, and did provide for their own.

This matter each year was referred to the Executive Board. This year at Washington, Mr. Alonzo Thompson asked me to meet the Board, which I did on Oct. 19. I was then asked at what price I would take care of them, when there were such, in case the N. S. A. should send them to my sanitarium. I named a price as near actual cost as possible.

Mr. Theodore J. Mayer asked me: "Is there any house near to your sanitarium that can be bought cheap?" I said: "Yes." "Have you facilities for boarding all that such building will accommodate, and what will you do it for?" I said, "Yes," and I made a price as near cost as possible.

The result was that Alonzo Thompson was made a committee to visit my sanitarium and look it over; also the property adjoining the same. He made an offer for the property, which has since been accepted. The N. S. A. has sent on the money, and now it is theirs. This Home is 20 feet front by 80 feet deep, two stories high. It will have a nice cozy sitting-room, 12 by 16 feet, with 18 good rooms. These will be heated with steam, and made home-like and comfortable.

If any become sick, or any sick ones in our ranks are found worthy of help by the Executive Committee of the N. S. A., they will have medical attendance, board and nursing in the sanitarium. All arrangements in relation to whom shall have the benefit of this munificent gift, must be made to the Secretary, Mrs. Mary Longley, 600 Pennsylvania Ave. S. E., Washington, D. C.

Now, I have stated this matter in as few words as possible, for my object is to ask any Spiritualist in the country to aid in this good work. While the building is purchased, and these rooms are being provided for both sick and disabled ones, it is money alone that can carry it on. This money will be wisely used, and carefully watched, by Mr. Theodore J. Mayer and the N. S. A. Board.

For 54 years we have preached and written of our beautiful Philosophy—of our great religion of Spiritualism. Now the time is ripe that we make this Philosophy and religion truly humanitarian; and all who are blessed with the means to contribute to, and bless, and care for those who have none, those who have given their life to the work of the Cause and humanity; I hope and feel that every medium, every Spiritualist and speaker, every spiritualistic worker in the United States, will be a committee of one to work to secure funds.

All money should be sent to headquarters, and I hope all Spiritualist papers will be a recipient for funds.

This building, which they have purchased at less than half of its

cost, when furnished and ready for occupancy, will be worth \$2,500.

Then, in order to provide for the board of those already needing the same in our ranks, also to take care of those who are sick and needing care in this hospital for the next year, we need at least \$1,000.00.

The N. S. A. has advanced the money for the purchase. Now, what is needed to carry this good work forward for the next 12 months, is at least \$3,000.00. This sum can be easily raised, if each Spiritualist will send in a mite; if each will do something to help those who are needy and worthy.

My offer in relation to price for board, and care for the sick, is below the actual cost; and I have added to that a contribution of \$100 and have deeded to the N. S. A. land worth at least \$500.00, in case they ever wish to enlarge their building.

I hope that this article, with what others may say, will set the ball rolling, and show to the world that all true Spiritualists are humanitarians.

In addition to giving all that I can for endowment beds, and the care and watchfulness of the Home, I want to do all I can to help to raise funds, and let the Spiritualists know the nature of this Home, which the N. S. A. has provided. To do so, I will attend mass meetings, State Conventions and all the camp meetings in my own State, or anywhere in the United States, and give at least two lectures free, on Spiritualism or co-ordinate subjects, thus saving them engaging some other speaker—only asking my actual expenses from my home, if they will give me a chance to present the claims, needs and importance of this medium and speakers' home.

In order to fill such engagements, I must have notice months ahead, that I may meet these demands and not interfere with the care and management of my sanitarium.

Reed City, Mich.

Spiritualism in Philadelphia.

On Oct. 6 I opened an engagement with the First Association of Spiritualists in Philadelphia, Pa., for one month. This is the oldest organized society in the world devoted to Spiritualism. It now occupies its own Temple on the corner of Twelfth and Thompson Sts. It is a fine structure, built of red brick, with colored glass windows. The auditorium will accommodate 500. This Temple was dedicated on Oct. 6. Captain Keffer, Mrs. Cadwallader and the writer gave inspired addresses.

The young people and the children all participated in this event, never to be forgotten in the annals of the history of this association. Mr. Groom, the conductor of the Children's Progressive Lyceum, is highly qualified, as a grand leader in this feature. As an auxiliary to this society, the Sunflower Club is composed of young people of keen and inquiring minds; only subjects of the higher thought interest them, showing that the coming generations are rising in freedom from the erroneous fables of past teachings.

The Woman's Progressive Union is also an auxiliary to this organization, with Miss Humphrey as president and a united membership of earnest women. These noble women paid the greater sum financially in the purchase of this Temple; and they are so happy in the possession of their new home.

I have labored here through the month of October, and by a unanimous vote of the Board of Management, was invited to return for the month of December. Bro. Austin did valiant service during the month of November for this association.

During the month of November I worked in Elmira, N. Y., and assisted in the organizing of a society to be known as the First Spiritualist Unity Society, with Mrs. Hattie Duhl president and Miss Louise Zimmerman secretary. We experienced a revival in this city. We went into three different halls to find seating capacity for the multitude who hungered for the bread of life, and yet we could not find seating or standing room and many went away. I had a unanimous call to become the settled speaker and medium for this society as soon as my present engagements were filled. I am as yet undecided; I must go as the higher intelligences determine. I love the Cause I minister to; all labor is sweet with contentment when done. I find myself each day nearer and nearer to the beautiful and divine in the hearts of the whole people.

MRS. MARY C. VON KANZLER.

Answers to Questions.

TO THE EDITOR:

As a private investigator for the past nine years, and having developed many phases of mediumship through Hypnotism, Mesmerism and Spiritualism, in my home, and having had the assistance of nearly all of the different cults and societies, I am in a position to say to Mrs. S. A. Rue of Hollister, Cal., whose inquiries appeared on page 6 of the JOURNAL on Dec. 7, that in her sleep she became passive, mentally and physically, making herself an instrument properly adjusted, and in which condition some of her friends who have passed out of the body, took advantage of and tried to make their presence known by moving the umbrella. If she had not opened her eyes and kept herself in this passive state and listened, she would probably have seen more; but the surprise put her on the positive side, in which state we cannot receive.

As to the one who signed himself "An Inquirer," we have a body and a soul and both are kept in existence by the spirit which is all life and permeates all things. Your body is a counterpart and an image of the soul, and, in fact, the soul is yourself. Everything has a soul, and the soul is expressed in the material, built, sustained and changed by the power of the spirit.

PROF. GEO. P. PARKS.

Bedford, Mass.

Answering your correspondent's inquiry, I would compare soul to a locomotive; spirit to a locomotive in operation; substance is anything noticeable by the sense of touch.

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, DECEMBER 28, 1901

A New Metallic Substance has been discovered in Poland which is called polonium, which may revise the present ideas of light. A specimen of the metal in the Smithsonian Institute at Washington having never been exposed to the light of the sun, and hence could not have borrowed any light from it, when exposed for the first time gave forth a bluish light from which photographic impressions were made. We are on the eve of many wonderful discoveries, and this is but one of the links.

The Lake Helen Camp in Florida opens next month, and one of the principal speakers will be Mrs. Carrie E. S. Twing. This Winter camp in the South is a tempting invitation to those in the frozen North to spend a few weeks in comfort and good air, and at the same time to enjoy a "feast of reason and a flow of soul."

One of the Wonders which has lately materialized is the Spectograph, by which a person using the telephone is enabled not only to see his interlocutor, but also his surroundings. The *Independence Belge* of Brussels says that the inventor is an American, but that he has been naturalized as a Frenchman. His name is Dr. Sylvestre.

A French Minister, according to the paper, has witnessed conclusive tests of the invention, and King Leopold has arranged a special audience for Dr. Sylvestre for the purpose of inspecting it. It is said that the instrument can be adapted for use on an ordinary telegraph wire.

To be Loved, the person desiring it must be lovable in word and action. It is useless to expect love under any other condition—for love is a spontaneous emanation of the soul. It cannot be bought or sold.

Calve and Spiritualism.

The San Francisco *Examiner* of last Sunday devotes a page to Madame Calve and her searches into occult sciences. It details her experiences with a Buddhist priest in Pasadena, who demonstrated his powers and made her more anxious to obtain the wealth of the hidden treasure in that line.

This noted diva made a pilgrimage to Egypt and will soon go to mystic India to learn the hidden secret of her future.

In Russia she met men most learned in the occult art, and in laboratories was given indubitable proofs of the existence and possibilities of unknown forces. Prince Alexander Aksakof and Dr. Franz Hartman favored her with satisfactory demonstrations. The *Examiner* adds:

Calve is a zealous student of the unseen forces which surround us, and which are supposed to be the mysterious power guiding all our actions, if not controlling them. With her temperament, she never does things by halves. She has studied with the known masters of psychological science in all the great capitals of Europe.

Calve, the celebrated idol of opera-goers, is not satisfied with her knowledge of the future and hence is putting forth heroic efforts to obtain it. The *Examiner* says:

Calve, to whom nothing has yet been denied, longs for that which the most bewitching voice cannot allure, nor can gold buy in the market place, though every precious stone in her magnificent collection of jewels were offered in exchange, and that which she longs for with all the intensity of her ardent Gallic nature is, the Key to the secret of secrets: After death—what?

While in this city recently, Calve, in pursuit of her experiments, visited, in company with Salignac, Mr. C.V. Miller, whose form of mediumship is physical materialization, and who became known to the diva through Bernhardt and Coquelin. To him she gave several autographed portraits of herself.

Uncertainty may be written all over the theology of the present day. Faith is the stock in trade; the preachers know absolutely nothing of the future. This was particularly illustrated by last Sunday's *Bulletin*, which devoted a page to the subject of Immortality; the question, "If a man die, shall he live again?" being spread across the page.

The *Bulletin* asserted the fact that in all ages people of every clime had faith in a future existence, and then invited the clergymen of San Francisco to write a symposium giving the absolute proof of it. Instead of doing this, however, they all appeared to be more or less agnostic; they knew nothing of the future. They hoped, argued, surmised and had faith, but no knowledge of it.

If the *Bulletin* wanted proofs of Immortality, it should have invited Spiritualists to furnish them. It could have obtained more than

enough to fill the whole paper more readily than to get the preachers to fill half a page.

Gone to Prison.

Dis De Bar, the notorious swindler and charlatan, has just been convicted in an English court, and, with her alleged husband, sentenced to 7 and 15 years, respectively, for their many crimes.

Theodore Jackson, her companion in crime and her alleged husband, addressed the court and jury and was very abusive.

Dis De Bar also made an address to the court and jury, and the telegraphic dispatches give the following description of her efforts:

Drawing her classic robe around her ample form, and raising herself to her full height, she held the court spellbound for over an hour. Mrs. Jackson seemed never at a loss for words. She carefully dissected all the evidence and wound up with a powerful peroration to the effect that she did not desire any ambiguous verdict, but an unequivocal expression of justice.

Justice Bigham then summed up very strongly against the prisoners, saying it was difficult to conceive of more revolting and abominable conduct. He said that he would not be doing his duty unless he prevented the male prisoner from practicing such acts under the cloak of religion, for years to come. The jury was absent less than five minutes. Silence followed the pronouncement of the word "guilty," and the Judge quickly passed the sentences.

The prisoners listened to the passage of sentence in evident astonishment, but maintained silence. As the Judge finished, Jackson turned from the prisoners' dock and walked down the steps. "Swamie," as the woman head of the so-called "Theocratic Unity" has latterly called herself, smiled, bowed to the Judge and court and followed her male companion to where officers were waiting to take them to prison.

Mme. Florence Montague, writing from London, England, on Nov. 30, has this to say concerning her friends on the Pacific Coast:

I wish you and Mrs. Newman, as well as all our dear friends on the Pacific Coast, a very happy Christmas and a prosperous New Year.

May all the shadows which have been surrounding our hearth, in the shape of wars, fanaticisms, mournings and losses of all kinds, die away with the old year.

Once more loving thanks and loving gratitude. May you gain strength, more power, and all the blessings that you and yours deserve so well.

Kind remembrance to all inquiring friends, especially the officers and members of the California State Spiritualist Association and of the Ladies' Aid Society.

FLORENCE MONTAGUE.

Crystal-Gazing is a very popular fad in England just now, as we notice by the English periodicals, one of which says:

Andrew Lang is the prime mover. He has been recommending that everyone should possess a crystal ball, and to sit down with

it in the Mr. Lang his dress are buy have read monthly are write search street, the sary cry retary of a result demand with a bound. So many are the orders that he is unable to execute them all.

Helen Wilmans Post, her husband (Col. Post), and son-in-law (Charles F. Burgman), the heads of the National Mental Science Association, are now on trial for using the United States mails for circulars, etc., offering "absent treatments" for healing.

The telegraphic dispatches from Jacksonville, Florida, say:

The charge is one of fraudulent use of the mails, and the Federal Grand Jury has just returned 16 indictments against Mrs. Helen Wilmans, the founder and president of the Association and the recognized leader of the sect. Nine of the 16 indictments are against these three defendants jointly.

The trial promises to be the most celebrated in the history of the South. The Posts are immensely wealthy, having planned and built one of the most picturesque little cities in Florida, and the income from their Mental Science is estimated at from \$20,000 to \$30,000 a year. They have employed for their defense leading lawyers of this and other States. Witnesses will be from Atlanta, Chicago, Washington and other cities. Mrs. Wilmans, who is more than 70 years old, but vigorous and a teacher of the doctrine of perpetual youth, arrived with other members of her family from their home in Sea Breeze.

"It is not Helen Wilmans on trial," she said, "but Mental Science."

The PHILOSOPHICAL JOURNAL would add that it is neither Helen Wilmans nor Mental Science which is on trial, but the "Liberty of the Press" and "Freedom of Thought."

Already Congress has the matter before it, and to it we must look for a just settlement of the matter.

Americans cannot brook any interference with their liberties. They want no censorship, no despotism, and the people will not submit to the exercise of arbitrary powers on the part of officials, for we all "prize our liberties, and our rights we will maintain."

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

EROS AND PSYCHE. A brilliant rendering of the old, old story of Cupid, through which one reads the struggles and triumphs of the soul. Bound in art vellum. For sale at this office. Price, \$1.50.

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KEEP A-GOIN'.

... you strike a thorn or rose,
Keep a-go'in'!
If it hails, or if it snows,
Keep a-go'in'!
'Taint no use to sit and whine
When the fish ain't on your line;
Bait your hook and keep a-tryin'.
Keep a-go'in'!
When the weather kills your crop,
Keep a-go'in'!
When you tumble from the top,
Keep a-go'in'!
S'pose you're out o' every dime;
Gittin' broke ain't any crime;
Tell the world you're feelin' fine.
Keep a-go'in'!
When it looks like all is up,
Keep a-go'in'!
Drain the sweetness from the cup.
Keep a-go'in'!
See the wild birds on the wing;
Hear the bells that sweetly ring.
When you feel like sighin' sing:
Keep a-go'in'!

—Selected.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE NEW AGE GOSPEL, by Dr. J. H. Dewey. 20 cents. 117 West 84th St., New York. For sale at this office.

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Dr. Dewey believes that the evolution of man to a high state of spiritual development is the gospel of the new age. The opening of the psychic and spiritual planes of existence give direct access to knowledge at first hands, independent of the senses, and gives conscious man access to divine knowledge.

The January *Delineator* has a rich and inviting table of contents, and attractive features are added to all the existing departments. Some excellent fiction is offered in this number; the children are especially considered, and the various miscellaneous articles—the fancy-work, cookery, the holiday display, house-furnishing, etc.—have a distinctly seasonable flavor.

Madame Florence Montague, the "Californian Psychic," is the mainspring of a movement which is attracting much attention amongst the devotees of mysticism in the metropolis. The London Psychic Society, which owes its inception to her and the band of writers and speakers associated with her, has evidently come to stay, and its Sunday-evening meetings at Steinway Hall are becoming a feature in the philosophic and religious gatherings of the metropolis. Madame is a Californian, of French extraction, and has all the wit, fluency and resource that such a racial combination would suggest. She is gifted with a voice of superb range and intonation, to which her slight French accent lends grace and piquancy.—*Anglo-American, London, England.*

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COMPENSATION.

If you think, and say, and do,
What is right, and just, and true,
Then the graces you will woo
All the way your journey through.
Cloudy days will then seem bright,
Dark will never be the night;
Light within will radiate,
Circling 'round your outward state.

And the thoughts within that burn
Will externalize in turn,
And your pathway surely strow
With the choicest flowers that grow.

For thoughts and words are real things,
And they fly as if with wings,
And whate'er you think or say
Will return to you some day.

Mrs. C. K. SMITH, San Diego, Cal.



The Editor is not responsible for the opinions of correspondents.

Letter from San Jose.

TO THE EDITOR:

I would like to let your readers know how we are getting along in the spiritual work in this, the Garden City. We have no speaker now, and only hold forenoon meetings, where all are invited to talk. Much interest is being taken and the meetings are well attended. Many questions relating to the Spiritual Philosophy are ably discussed. The meetings are presided over by our old-time worker, Bro. J. Murray.

Many strangers are coming now. One thing I am trying to get done, and never fail to argue it when occasion permits, is to get the people to sustain the spiritual papers. There are many such papers published, but I will venture to say not one in 50 Spiritualists take such a paper. Ours is the best religion in the world, and it is left for poorly-paid publishers to spread and sustain it. Education in this matter is what the people need. Some one in every society should canvass the people to secure subscriptions. Get any one interested in reading this subject and they will attend the meetings.

There are some changes in our local Board. Mr. Hambly, Mr. Murray and Mr. Graessle have resigned (for good reasons, I suppose). Mr. Hambly will reside in San Francisco for a while; Mr. Graessle's health is poorly, and Bro. Murray would like to take a rest; but we shall still keep the flag spread. The society miss Mrs. York very much.

The situation in the State is not so good as it could be. There are towns of many thousand inhabitants with no spiritual society, and many without a spiritual paper. Why is this so? Is it the lack of energy on the part of believers, or the lack of money to send out workers? Is there any way to wake up the people?

I was much pleased with my visit to the city, and meeting with the State Board, I found new friends whom I would like to meet again.

HENRY H. NICHOLS.

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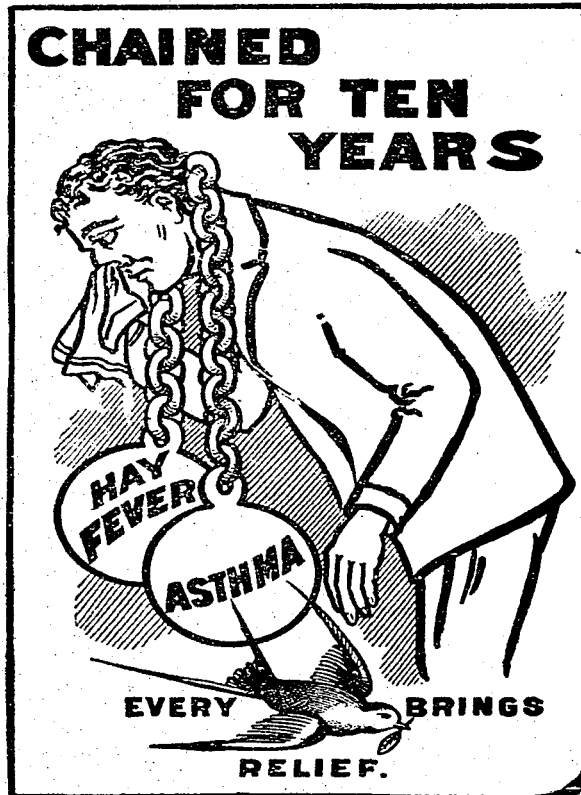
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Yours respectfully,

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Local News Summary.

Folsom 2629.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Henry Harrison Brown's audience at Odd Fellows' Building last Sunday evening was exceedingly well pleased with his address upon "The Christ Child," which he denominated the Spirit of Brotherhood. Next Sunday he gives his address upon "How to Win Through Suggestion," and will illustrate it with excellent experiments with good hypnotic subjects.

Edward K. Earle gave a slate-writing seance last Sunday evening at 328 Ellis St., San Francisco.

Tests were given and questions answered by Mrs. C. J. Meyer at Friendship Hall last Sunday evening. Good music.

Raymond held a circle last Sunday evening at 993 Market St., San Francisco.

The Lyceum Children at 909 Market St. were made happy on Saturday, Dec. 21, with ice cream, cake, oranges and candy. On Sunday, Dec. 29, the celebration will be continued with songs, recitations, etc., and Santa Claus may make another call from 10:30 to 12 a.m.

President Norton is again indisposed and is unable to be at his post at the headquarters.

Mrs. R. S. Lillie gave an inspirational lecture last Sunday evening at Occidental Hall, 305 Larkin St., San Francisco, for the Society of Progressive Spiritualists. Her subject was selected by the audience and was concerning Christmas. She depreciated the foolish expenditure of money for things of no utility, and of the custom which inflicted so many hardships upon people who, though unable to spare the money, felt obliged to make presents at this season.

Her lecture was a very eloquent one and was highly appreciated by the audience. Two duets were sung by Mr. C. H. Wadsworth and Mrs. Sadie E. Cooke.

Prof. Geo. F. Perkins and wife held a meeting last Sunday evening at 1078½ Market St., San Francisco, giving a lecture, spiritual songs and tests.

A Demonstration of spirit return was given last Sunday evening at 605 McAllister St., San Francisco, to a large audience. Mrs. Sarah Seal delivered a fine inspirational lecture, Mme. Young read articles psychometrically and gave spirit messages. Frois. Young and Bothwell-Brown furnished excellent music.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 2629.

The Sunflower Minstrel Club will repeat the entertainment which was given on Dec. 6, at Occidental Hall, at the Mission Opera Hall, 2131 Mission St., near 17th St., on Monday, Dec. 30, 1901, for the benefit of the Mission Lyceum. This will give an opportunity for those unable to witness it on Dec. 6, to attend, and there will be a full house. The club is composed of exceptional talent, and this entertainment will be first-class. Do not miss it; and at the same time help along a good cause.

The Oakland Spiritual Society met at Unity Hall, 856½ Isabella St., on Wednesday, Dec. 18, Vice-President Stewart presiding. Mrs. Palinbaum read the poem, "The Soul Dreamer," by Bishop A. Beals. Dr. Sol Palinbaum was entranced and gave tests; one to a stranger in the audience, who thanked the Doctor for its wonderful accuracy. Mrs. Sophia B. Seip gave twelve readings that were appreciated. Mr. Preston closed the meeting, which had been very interesting.

After consultation, Unity Hall, 856½ Isabella St., has been chosen in which to hold the watch-night meeting. All the spiritual societies and their friends are expected to attend Tuesday night. Refreshments are to be provided by each bringing or sending to Mrs. Palinbaum what they think will be necessary, so all will have plenty to refresh the inner man. DR. A. L. ASTOR, Sec.

"Words that Burn," a psychic novel by Lida B. Browne (price, \$1.25) is for sale at this office.

The Ladies' Aid Society of San Francisco, Cal., held its usual meeting on Wednesday afternoon of last week, and after having quite an interesting session, adjourned until the second Wednesday afternoon in January, when, after holding their regular business meeting, the ladies will keep open house and serve tea and cake to their friends, who are invited especially to be present on that occasion.

Mrs. B. F. Small will, of course, be there and welcome all who come, with her benign smile and winsome ways.

Wrinkles; their Cause and Cure. Third edition. Copyright, 1896, by Anna McGowan. Price, 50c. For sale at this office.

The Sunflower League desires to announce that Quilt No. 3, which was not disposed of at the time of holding the bazaar, was drawn by Ticket No. 68 at the regular meeting of the League on Dec. 19. ERNEST K. HEAD, Sec.

Mrs. Scott-Briggs, of Los Angeles, is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

Mr. W. T. Jones is slowly improving in health and attended the Mission Lyceum last Sunday, though yet very feeble.

John Slater gave a seance last Sunday evening at 909 Market St., S. F.

A Test Meeting was held last Sunday evening by Mrs. Eberhardt at 8250 22nd St., San Francisco. There was a large audience and all were well satisfied.

A Spiritualist Lady would like to obtain light housework from 8 a.m. to 4 p.m. Address, Mrs. IDA SARGENT 2929 28rd St., San Francisco. 51t4

Mr. W. J. Colville, as expected, arrived in San Francisco on Monday, Dec. 16, and found a large quantity of letters awaiting him. He began two courses of lessons last Thursday afternoon and evening, at Room 11, Flood Building, corner of Fourth and Market streets.

Last Sunday the hall of the Golden Gate Theosophical Society, in the Flood building, was crowded to its utmost capacity, many standing in the aisles, and others, being unable to get inside the doors, had to leave.

The subject at 3 p.m. was, "From India to Mars." It proved extremely interesting and was followed by an improvised poem on several subjects suggested by the audience.

At 8 p.m. the topic of discourse was, "Twentieth Century Ideals." The distinguished lecturer spoke very forcibly in favor of universal arbitration in place of warfare, and alluded to the views of eminent scientists and statesmen in corroboration of the theory of human solidarity. Several interesting questions were answered after the address.

W. J. Colville lectures in the same hall daily at 2:30 and 8 p.m. (Sunday at 3 p.m. until Dec. 31 inclusive).

On Sunday, Jan. 5, he commences work in Seattle, Wash., until Jan. 19 inclusive, after which date he will proceed to New York en route for London.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

At Friendship Hall, 335 McAllister St., Mrs. C. J. Meyer will hold a test meeting in connection with the lighting of the Christmas tree. Several good mediums and other talent have promised to participate.

This is Mrs. Meyer's 24th year of mediumship, and she wishes to extend an invitation to all mediums and friends for Friday, Dec. 27, at 8 p.m. All welcome.

Mrs. Anna L. Gillespie lectured for the Union Society at Fraternal Hall, Oakland, Sunday afternoon, Dec. 22, on the subject, "Star of the East." The Gillespie family sang several old-fashioned Christmas pieces. The large audience was exceedingly well pleased. Mrs. Gillingham occupied the platform in the evening and created a very favorable impression.

Sunday afternoon, Dec. 29, Mrs. Gillespie will lecture and answer written questions and the Gillespie family will sing. In the evening Mrs. Gillingham will answer sealed letters. T. E.

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DR. J. M. PEEBLES.

This method has been so perfected by the doctor and his associates that anyone may use it in the privacy of their own home without detaching from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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